Protestant Churchman.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."—EPH. II. 20. ..... "EVANGELICAL TRUTH, APOSTOLIC ORDER."—HOBART.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, MAY 26, 1849. VOL. VI.....NO. 43.....WHOLE NO. 303.

For the Protestant Churchman.

THE DEPARTING PASTOR.*

LISTENING he lay—the fervent soul
Concentred in the eye;
While the spent life-tide thro' his breast
Was ebbing silently.

Listening, as on the vernal morn,
The holy Sabbath-bell,
From his own consecrated church
In measur'd cadence fell.

And then the organ's solemn peal
Came floating o'er the ear,
That the rich melodies of heaven
Might hope so soon to hear.

Then lo! as ancient chant and hymn
Breath'd out their glorious lays,
A high farewell,—these pallid lips,
Exulting, whispered "*praise!*"

There was a pause,—and well he knew,
That bow'd with sorrow dim,
The mournful people of his charge
Implor'd their God for him:

For him, who, faithful, year by year,
With seraph-love had led
Their souls beside the living stream,
And broke salvation's bread.

But now, the throe of parting grief—
Of pain, the fiery dart—
And every darken'd cloud of doubt
Were fading from his heart.

Earthquake, and flame, and storm had pass'd,
Of mortal care and dread,—
And with that "still small voice" of prayer
The sainted spirit fled.

March 25th, 1849. L. H. S.

* See, in the Protestant Churchman of May 12th, a discourse by the Rev. Dr. Anthon, delivered at St. Peter's Church, Twentieth-street, New York, on the first Sunday after the death of its Rector, the Rev. Dr. Hugh Smith.

For the Protestant Churchman.

THE REV. HUGH SMITH.

An humble tribute is now offered to the memory of the Rev. Hugh Smith, D.D., whose death was noticed a few weeks ago, in the columns of the Protestant Churchman. Having known him from early life, I can, with some confidence, give expression to my views of the character of Dr. Smith; and these views are believed by me to be in harmony with those of a large portion of the Church in the United States.

He possessed great natural intelligence and amiableness. These qualities, combined with the advantages of education, and purified by the influence of true religion, rendered him a friend, whose counsels were even marked by judgment and kindness, and fitted him, on entering the Christian ministry, for the preaching of the word of life with the meekness of wisdom, and the warmth of affection, which avail much under God to the winning of souls. From childhood he kept himself unspotted from the world, and during a ministerial life of thirty-two years he adorned the doctrine of God his Saviour in all things. The sincerity of his piety was evinced in the humility with which he accepted the offers of divine mercy, in his gratitude to the Lord, who had given himself for Him, in the continual consciousness of his accountability to God, in his earnest striving for the crown of life, and in his daily endeavors to set forth the praises of Him whose disciple he professed to be, by the holiness of his conversation in the world. He was "an Israelite indeed, in whom is no guile." He did nothing to be seen of men, but sought with solicitous care the approbation of God, who seeth in secret, and manifested the power of godliness by his practice rather than by professions. The holy law of the Lord was his rule, and the unblemished life of Christ was his model. Yet was he deeply conscious of his distance from the perfection of the divine commandments, and hence his exclusive trust for justification and life in the merits of the Lamb of God which taketh away the sin of the world. He had much sensibility, feeling acutely the chastenings of God, and the injuries of man; but his feelings were held under the control of reason and grace, so that he received with an unmurmuring heart the severest visitations of Divine Providence; and endured with charity, the inflictions of human opposition and ill-will. He was thus qualified to rejoice with them that did rejoice, and to weep with them that wept; and how ready he was to be the helper of human happiness, and how deep his sympathy was with human sorrows, is known to all intimately acquainted with him, and is gratefully remembered by those to whom he ministered in health and in sickness, in joy and in affliction. He could reprove folly and sin most effectually, and yet without needlessly awakening resentment; thereby keeping himself from a participation with the guilt of others, demonstrating his reverence for the law of God, and employing one of the appointed means for the bringing of the sinful to repentance. Love to the souls of men, and a sense of duty to Christ, impelled him to "endure affliction," to "do the work of an evangelist," and to "make full proof of his ministry."

During the prosecution of his theological studies, he weekly attended the institutions of the Right Rev. Bishop Hobart, in company with two other candidates for holy orders; and, in common with several students of divinity, he was a member of a Theological Society, which met once a week, in the evening, in one of the rooms of Columbia College, for uniting in appropriate offices of devotion, for the reading of works on the Pastoral care, for the delivery of orations, for the reading of original sermons, for the discussion of theological questions, and for the examination by the Bishop or by some Clergyman of the Church in New York, on such theological works as the students had been required to read. Among the members of this Society, are remembered the names of Anthon, of Creighton, of Bedell, of Hawley, of Rogers, and of Brown. I have always supposed that the doctrinal views of Dr. Smith were in the main those of Bishop Hobart, who had an unlimited confidence in his sincerity and orthodoxy, as he had an unlimited veneration for the character of his great and energetic Bishop. Bishop Hobart enforced as earnestly the principles of Protestantism, guarding us against certain extremes into which some modern sects had fallen, as he taught the Episcopal constitution of the Christian ministry. The lectures and dissertations of Bishop White on the Catechism are decided in their opposition to the peculiar tenets of the Roman Church. The spirit pervading the Christian Journal, is that of reverence for the articles which separate us from the corruptions of that Church, in doctrine and practice. The charges of Bishop Hobart are animated by a spirit of Protestant zeal, like that which prompted Cranmer, and Jewell, and Hooker in exposing the errors of "the apostate Church of prophetical and apostolical revelation." The last work of the Rev. Dr. Bowden, who had so ably defended Episcopacy as a divine institution, and as universally characterising the church in the first four centuries of our era, was written on the controversy, on which Rome and our church are divided; and it will be confessed, by all who have read "the observations by a Protestant," that he considered the Protestant articles of the church as identical with the truths of the gospel of Christ. Under such influences, the theological views of Dr. Smith were formed, and happily, as they were in agreement with the word of God, he retained them through life. He was ordained a deacon, together with Henry Anthon, and Joshua M. Rogers, in the autumn of 1816, and first officiated on the afternoon of the day of his ordination, in Grace Church, New York, then under the charge of the Rev. Dr. Bowen. I am under the impression that he spent the first winter after having received holy orders in Savannah, from which place he returned to New York, in 1817; and that he ministered during a few months as assistant to Dr. Bowen, previously to his settlement as Rector of St. Ann's, Brooklyn. The outlines of his professional life have, however, been given already in the Protestant Churchman, which I will not repeat. But I should do injustice to his character, even in a sketch humble and unpretending as the present one, if I did not notice his ardent, yet chastened, zeal for evangelical truth. In the manifestation of this quality, he was animated by the purest affection possible for the interests of the Church, for the honor of Christ, and for the welfare of souls. He contended earnestly, but ever with the mind that was in Christ Jesus, for the faith once delivered unto the saints, and for the doctrinal system set forth by the Church.

In the latter part of the year 1848, I visited him several times; he was then laboring under severity of disease, and disabled from doing the work of the ministry. His conversation indicated undiminished anxiety for usefulness, together with his profession of a holy hope, built upon the precious cornerstone, and sure foundation laid in Zion, of the glorious kingdom to which he had been called, and for which he had long been preparing. On the first of January, 1849, I saw him for the last time, and witnessed the efficacy of Christian consolation under no ordinary feebleness and distress. The end of a life wholly consecrated to the service of God, so pure, and so marked with testimonials of divine approval, and of human respect, was peace. He expressed, during the few moments of my interview with him, on New Year last,—his confidence solely in those merits by which a fallen race is brought nigh unto God,—in that blood which is a fountain opened for sin and for uncleanness. He now rests from the labors of life. He has finished his course in faith, and is expecting the crown of righteousness, which will be given to the just after the judgment of the great day. And those who serve in the same ministry, with the powers with which he was invested, are admonished by the Providential dispensation removing him from the world, to preach the word, to fight a good fight, and to work while it is day; so that they may attain the rewards promised of faithful stewards of the mysteries of God, and in due time have the gracious declaration of the divine oracles made good to them,—"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." C.

A BISHOP'S WISH.—A gentleman was complaining to a pious prelate, that a certain clergyman in his neighborhood was gone mad, for that he did nothing but preach and pray. "I wish, then," said the good bishop, "he would bite some of my clergy."

LETTERS TO A MOTHER

ON THE BIRTH OF A CHILD.

BY THE RIGHT REV. WILLIAM MEADE, D.D.

LETTER VII.

MY DEAR FRIEND,—

In this letter I shall place before you for consideration and choice, a second method of understanding the disputed passages in the baptismal service, and which has been adopted by wise and pious ministers, and members of our Church. These say that the first method is good, as far as it goes, but that it stops short of the full meaning of the words; that the word regeneration does indeed include all these privileges of the baptised—these conditional blessings promised—that sealing of the covenant, and union with the visible Church, which are ascribed to it, but that it also comprehends yet more. They are afraid to understand the word regeneration, whether as used in the Bible or Prayer-Book, in any lower sense than as embracing a change of the inward man. They think, therefore, that in all cases where it, or similar terms are used in the Prayer-Book, an inward and spiritual grace is prayed for, and the gift of it made the subject of thanksgiving. They acknowledge themselves, however, at once to be met with a very formidable difficulty in the admitted fact, that so many infants and adults are baptised, who never give the slightest evidence of a gracious influence having been exerted over their souls, and of any moral change having taken place. So far from this, adults have come to it with no holier motives than Simon Magus—that is, in very hypocrisy and sin; while innumerable infants have been brought to it in the most careless and prayerless manner, and from the earliest developments of character have manifested nothing but the temper and conduct of children of the evil one. How then are we to believe that the Church would thus speak, and speak unto God in the language of thanksgiving, for what she knows in many instances cannot exist, and which may mislead the minds of men in a matter of such importance?

To this it is replied, that the Church would not have ventured on such a mode of speech without high authority, even that of sacred writers, especially the inspired apostles. They say that if we look into the epistles addressed to the Churches, which were even then composed of the evil as well as the good, we find them, while on some occasions warning the evil, yet at others writing as though all were saints, elect, beloved; thanking God for them all as such, in the spirit of that charity which "hopeth all things," and which received each one's profession as a sincere exposition of the heart, leaving it to the Searcher of all hearts to determine who were the faithful.

At any rate, whether the Church has acted wisely or not, in thus copying after the language of the apostles in [illegible] first Churches, it is affirmed to be a fact that she has so done, not in the baptismal service only, but throughout the Prayer-Book, especially in her offices. In proof of which, they say, that if we open it at the morning service, we find it entitled "a general confession, to be said by the *whole congregation after the minister, all kneeling*," in which confession none but penitent believers can truly unite; the minister having addressed them all as *dearly beloved brethren*, in the apostle's words. All the other parts of the service, too, are the expressions of faith, hope, charity, thanksgiving, desire which only the faithful can feel; and in the close all are called on in the prayer of St. Chrysostom, to say, "Almighty God, who hast given us grace at this time, with one accord to make our common supplications unto Thee," which words, together with the whole prayer, but ill accord with the state of mind of too many usually present in our assemblies. Proceeding to the communion office, they say, we see in it one of the most penitential, as well as rapturous services ever used by man in his approaches to God, one in which saints on earth join with angels and archangels in heaven, in praising God, and which concludes with a thanksgiving to God for having fed them "with the spiritual food of the most precious body and blood of Christ." All this is appointed to be used by every communicant, all being considered as having duly received it, although there be so many unworthy ones, who, in our article, are said "in nowise to be partaker's of Christ's body and blood."

Passing by, for the present, the baptismal service, the meaning of which is in dispute, they bid us turn to the Catechism for instruction which is to be understood and felt by those who come to confirmation, and where all who repeat it heartily thank God for having brought them "to this state of salvation," and profess a belief in Christ as their Redeemer, and the Holy Ghost as one "who sanctifieth them and all the people of God," although so many who repeat these professions are so far from realising them.

Proceeding to the office of confirmation, we are directed to the fact that it is for the use of those who have realised the faith and penitence promised in baptism, so that the Bishop can now say over them, not merely that God had "regenerated them by water and the Holy Ghost," but had granted unto them "*the forgiveness of all their sins*," which must refer to pardon up to the present time; moreover, he prays for an increase of the manifold gifts of grace, "of the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness;" all which must be already possessed, or they could not be increased. And then the Bishop, putting his hands on the head of each, pronounces him either *child*, or *servant of God*, and prays that he may continue such forever, and daily increase in the Holy Spirit more and more. It is sad to think how untrue these words are of many who are confirmed, and yet they must all be used, though the Church well knew that they would be used in some instances over unworthy persons, to whom similar words had been untruly applied in their baptism.* I will mention only one other instance to which they refer, and that is to a passage in the burial service, as found in the [illegible] Prayer-Book, and they say that *it* [illegible] per authority for deciding the prin[illegible] interpretation, as it was drawn up[illegible] same time, and by the same perso[illegible] adopted the language of the baptis[illegible] vice. In that service, as to every one[illegible] buried, thanks are returned to God[illegible] it hath pleased him to deliver this, o[illegible] *ther*, out of the miseries of this sinful [illegible] and the hope is elsewhere express[illegible] "he rests in Christ." This, say they[illegible] guage most untrue of numbers ove[illegible] graves it is uttered. So offensive w[illegible] many, that it was omitted in the A[illegible] Prayer-Book, and more general exp[illegible] substituted. Such being the case w[illegible] other offices in the Prayer-Book, it [illegible] why may not the same principle hav[illegible] the use of the strong language in th[illegible] mal service, without supposing [illegible] Church meant positively and absc[illegible] affirm the moral regeneration of ev[illegible] tised child and adult, any more tha[illegible] nuine piety of every member, of ev[illegible] gregation, who receives the Lord's [illegible] and is confirmed, or, in England, [illegible] burial service used over him. As to [illegible] tismal service itself, they say, the[illegible] form publicly acknowledging priv[illegible] tism, the Church goes so far in he[illegible] positive affirmations, as to say, not [illegible] God hath "favorably received th[illegible] infant—hath embraced him with th[illegible] His mercy," but "as He hath pr[illegible] His holy word, *will give unto him th[illegible] of eternal life, and make him partak[illegible] everlasting kingdom*;"* for she af[illegible] without reservation or exception of every child who is baptised. I mean to say that every such child[illegible] tainly be saved, when so many liv[illegible] impenitent and unbelieving. If [illegible] that the Church surely cannot be[illegible] such inconsistency as to affirm wh[illegible] not believe, that is, the moral regen[illegible] every child and adult coming to ba[illegible] cusing herself on the plea, that in [illegible] ment of charity she does it, they [illegible] ther in this she is guilty of devia[illegible] strict truth more than when, with[illegible] intentions, she represents little c[illegible] making promises, though they can[illegible] and are unconscious of all that [illegible] Her language in the catechism, [illegible] and confirmation services, is very [illegible] clear in declaring that the child [illegible] promises, and is held bound to per[illegible] as made by himself, time being a[illegible] the performance. In the primiti[illegible] it was still stronger, and sounded [illegible] strangely. In answer to the questi[illegible] *this child believe?*" it wa[illegible] sponsor, "*he does believe*," [illegible] other questions. 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* In the ordination of Priests, after the solemn promises made by the candidate, the Bishop affirms positively of every one, that "God hath given them a good will to do all these things."

* In the early English [illegible] stronger, "that he *hath* g[illegible] ing of eternal life, and *m*[illegible] everlasting kingdom." [illegible]

From the Church and State Gazette.

ROMANISM AND DISSENT.

MONASTIC LIBRARIES.—The condition of these libraries is curious and vexatious. In monasteries they are highly appreciated and cannot be bought: in others they are neglected and rotting, and in some put to ignominous uses; as, for instance, in a large Bulgarian monastery, north of the town of Cavalla, where a foreign book-hunter, whose expectation had been much excited by rumor, was assured by the agoumenos, or superior, that it contained no library whatever: that they had nothing but the liturgies and Church books, and no *palaia pragmata* or antiquities at all—the poor man had bumped upon a pack-saddle over villanous roads for many days for no other object, and the library of which he was in search had vanished as the visions of a dream. The agoumenos begged his guest to enter with the monks into the choir, where the almost continual church service was going on, and there he saw the double row of long-bearded holy fathers shouting away at the chorus of "Kyrie eleison, Christ eleison," which occurs every minute in the ritual of the Greek Church. Each of the monks was standing, to save his bare legs from the damp of the marble floor, upon a great folio volume, which had been removed from the conventual library and applied to purposes of practical utility in the way which I have described.—The traveller, on examining these ponderous tomes, found them to be of the greatest value; one was in uncial letters, and others were full of illuminations of the earliest date: all these he was allowed to carry away in exchange for some footstools or hassocks which he presented in their stead to the old monks: they were comfortably covered with "ketche," or felt, and were in many respects more convenient to the inhabitants of the monastery than the manuscripts had been, for many of their antique bindings were ornamented with bosses and nail heads, which inconvenienced the toes of the unsophisticated congregation who stood upon them without shoes for so many hours in the day. I must add that the lower halves of the manuscripts were imperfect from the damp of the floor of the church having corroded and eaten away their vellum leaves.—*Hon. R. Curzon.*

LATTER-DAY SAINTS.—The following account of one of the meetings of the "Latter-day Saints" is furnished by a correspondent of the *Brighton Herald*:—"The meeting was held in rather a small room on the ground-floor of a house in one of the most respectable streets in Brighton. It was nearly filled by a number of persons attending the evening service, who seemed for the most part small tradesmen or respectable mechanics and their wives and families. From the name assumed, I expected to hear some raving fanatic or melancholy ascetic puling over the [illegible] condition of man. Instead of this I found the pulpit occupied by a good-looking, rather handsome, young man, not much turned of thirty. [illegible] was very well dressed in a black suit, a[illegible] silk kerchief round his [illegible] Though he [illegible] evidently an educ[illegible] perhaps, much used to public speaking, his air, manner, language, and general bearing, were those of a gentleman. Though tolerably fluent, he possessed little eloquence, and seldom approached anything like declamation; but he was earnest, and no doubt perfectly sincere; whilst advocating his premises, he displayed considerable logical acumen. His voice was firm, musical and good. His theory was this, as far as I could understand it:—That as God spoke familiarly to Adam, Noah, Abraham, the Prophets, and to John the Baptist, in former days, so He would speak in these latter days to those who seek Him; that inspiration did not cease when the canon of Scripture was completed, and that it continues to this day. This was, indeed, claimed by the priesthood of the Greek, Catholic, and Protestant Churches when they were ordained, yet all these Churches differed greatly from each other. He believed, therefore, that, as in ancient days, the time would arrive, and was not far distant, when apostles and pastors would be again sent to bring all these Churches into unity and the bond of peace. He did not deny the claims of the priests of the various Churches to inspiration—on the contrary, he admitted them; but he seemed anxious for the arrival of the day when all the differences among Churches should be dissolved and when all Christians should be united as one flock under one Shepherd. Much of a fanciful nature was mixed up with these views, and the old doctrine about 'types' was indulged to a considerable extent."

THE CHURCH OF ROME.—It is again reported that the completion of the long-talked-of scheme of establishing the Romish hierarchy in England, is on the eve of being attempted. The unhappy condition of the Popedom is now, it is understood, the great obstacle in the way; but the Romanists are in constant and anxious expectation of the restoration of his holiness to his rightful sovereignty; and the probability is, that the establishment of the hierarchy, by the institution in the first instance of a bishop or archbishop of Westminster, will follow very closely upon that event.

CHRISTIAN DISSENTERS.—The effigy of a Dissenting teacher at Allendale, Carlisle, has been burnt by some of his disaffected congregation.

TO YOU THAT BELIEVE HE IS PRECIOUS.

In a notice of the life and character of the late Dr. Arnold, we meet with the following:—

"Above all, it was necessary for a right understanding, not only of his religious opinions, but of his whole character, to enter into the peculiar feeling of love and adoration which he entertained towards our Lord Jesus Christ—peculiar in the distinctness and intensity which, as it has characterised almost all his common impressions, so in this case gave additional strength and meaning to those feelings with which he regarded not only His work of Redemption, but himself, as a living Friend and Master.

"In that unknown world in which our thoughts become instantly lost," it was his real support and delight to remember that "still there is one object on which our thoughts and imaginations may fasten, no less than our affections; that amidst the light, dark from excess of brilliance, which surrounds the throne of God, we may yet discern the gracious form of the Son of Man." (Serm. vol. iii. p. 90.)

In that consciousness which pressed upon him at times even heavily, of the difficulty of considering God in his own nature, believing as he did, that "Providence, the Supreme Being, the Deity, and other such terms repel us to an infinite distance," and that the revelation of the Father in Himself unapproachable, is to be looked upon rather as the promise of another life, than as the support of this life, it was to him a thought of perhaps more than usual comfort to feel that our God is "Jesus Christ our Lord, the image of the invisible God," and that "in Him is represented all the fulness of the Godhead, until we know even as we are known." (vol. v. p. 222.)

And with this full conviction both of his conscience and understanding, that He of whom he spoke was "still the very self-same Jesus in all human affections and divine excellencies," there was a vividness and tenderness in his conception of Him, on which, if any one may so say, all his feelings of human friendship and affection seemed to fasten as on their natural object, "bringing before him His actions, imagining to himself His very voice and look," there was to him (so to speak) a greatness in the image thus formed of Him, on which all range of his natural instincts of reverence, all his range of historical interest, all his admiration of truth and goodness at once centred.

"Where can we find a name so holy as that we may surrender our whole souls to it, before which obedience, reverence without measure, intense humility, most unreserved adoration may all be duly rendered?" was the earnest inquiry of his whole nature, intellectual and moral, no less than religious.

And the answer to it in like manner expressed what he endeavored to make the rule of his own personal conduct, and the centre of all his moral and religious convictions:

"One name there is, and one alone, one alone in heaven and earth—not truth, not justice, not benevolence, not Christ's mother, nor His holiest servants, not his blessed sacraments, nor his very mystical body, the Church, but himself only who died for us and rose again, Jesus Christ, both God and man." (Serm. vol. iv. p. 210.)

HOLY WEEK AT ROME.

By Henry M. Field, an eye-witness, in May, 1848.

"The Holy Week is just past. This is the season of the year at which the Catholic Church fixes the date of our Lord's death, and puts in requisition all the pomp of its ceremonies to celebrate his last week on earth, from His entry into Jerusalem to his death and resurrection. The idea is a beautiful one, of recalling at a fixed anniversary the closing scenes of our Saviour's life; and here, at least, thought I, I shall witness the [illegible] of Catholic devotion.

[illegible] red myself, by reading the explana[illegible] Catholic writers of the ceremonies of Holy Week, and when Palm Sunday came—on which the Pope blesses palm branches, in commemoration of Christ's entry into Jerusalem, when the people strewed palms in the way—I set out for St. Peter's, trying to divest myself of every particle of bigotry, and in a mood to be edified with anything that had the semblance of devotion.

But what did I see? The Pope riding to church in a coach with six horses, and followed by a body of cavalry. He was carried into St. Peter's on men's shoulders, and after a while carried out again, and then brought in again, and then carried out again. The Cardinals advanced to the foot of the throne, arrayed in the most costly silks and furs, and knelt to kiss his robe, and receive the palm which he blessed. The whole had the air of a holiday show, and with the music, which kept up a constant blast, produced about the same dramatic effect as a well-acted and a well-sung opera. Not a single thing had on my mind a religious impression. The only thing at all impressive was the kneeling of the Swiss Guards on the pavement at a passage in the chant which described the Saviour expiring; and even this was done with such a flourish that it made nobody serious. It was from beginning to end a show, and so Catholics as well as Protestants seemed to regard it. None of that solemn stillness which reigns in our Protestant places of worship was there. I felt sad to think that this was the homage addressed to God.

The other services of the week produced the same impression as the first. On Thursday, the Pope washed the feet of thirteen pilgrims, in imitation of Christ at the last supper. Yet this act of apparent humility was somewhat diminished by the dozen assistants who surrounded him. (I knew there were so many, for I counted them.) The Pope afterwards waited on these pilgrims at dinner; that is, he placed on the table the dishes which the Bishops and other high dignitaries on their knees handed to him!

On the whole, the impression of Holy Week was very unfavorable. I turned with pain from seeing the adoration of relics, and hearing the Miserere chaunted by eunuchs. The experience of the week made me feel more than ever that Romanism was an empty shell—a form once perhaps animated by faith, but to-day a withered mummy, from which the soul had long since departed. It is a sublime architecture. It is a mighty tradition. But it is not a Religion. Such, said I, is Romanism at Rome, and all the efforts of Oxford men in England, or of Mr. Brownson in America, to galvanise this dead body, may produce some convulsive twitchings at those extremities, but can never send back life to the heart."

SAFETY IN WEALTH.—We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and save all they can—that is, in effect to *grow rich!* What way then, I ask, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who "gain all they can," and "save all they can," will likewise "*give all they can*," then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.—*Wesley.*

[illegible] with this opinion it is much [illegible] him the bless[illegible] partaker of his [illegible]

* Amongst those who of late years have espoused it, may be mentioned Mr. Scott, son of the commentator, who distinguished himself in his controversy with Bishop Mant, Mr. Gorham in his recent controversy with the Bishop of Exeter, Mr. McNeile, Bickersteth, Budd, Bridges, and William Goode.

It is due to truth to state, that if the passages quoted above from the twelve Bishops, justify the Church in using language which can only be understood as the language of charity, and so far sustains the advocates of the second mode of interpretation, they also seem to favor the first mode, and to represent regeneration, and such like phrases, as being used sometimes in a lower sense.

LIFE.—The advantage of living does not consist in length of days, but in the right improvement of them.—*Montaigne.*

The Calendar of May 19th, thus sums up what it claims to have accomplished since its first demonstration against the Romanisers.

THE STATE OF THE CASE.

We have reached a point at which it seems desirable to review what has been accomplished, since our editorial of March 24th, and to present to our readers, in a distinct summary, the actual state of the case. It has been very erroneously imagined by at least one of the journals of the Church, that because we have mainly dwelt on the testimony which different persons have seen fit voluntarily to present, therefore we have had nothing else to rest upon. And some expressions which we have used in the course of the controversy, have been ingeniously tortured into favoring this idea. We therefore say distinctly, and once for all, that we had and still have in our hands, proofs, which our Bishop considered amply sufficient to sustain our cause; but that having this sure ground to rest upon, we shaped our course so as to draw out, if possible, the admissions of opposers, and thus the sooner to bring matters to a head. This is obviously a very different thing from proceeding on mere suspicion, to challenge answers confirmatory of it. It infringes no law of honor or of justice, and it avoids a host of petty issues and cavillings, which special pleaders would raise against any conceivable testimony. With this exposition of our course, declaring that we have proceeded not on grounds of suspicion, but of actual knowledge, we call attention to what has been done.

In the first place, then, it is acknowledged that the Church of the Holy Apostles, of which the Rev. Mr. Howland is the Rector, and the Rev. Dr. Huntington the assistant Minister, is an unsafe place for the students of the General Seminary; unless, that is, Professor Ogilby shall explain his withdrawal of the students, as he does his Matriculation Address, to be a mere abstraction. To-day, we have added the assertion, that this is not the only point of danger near the Seminary.

Secondly: it is admitted, that there are those in the Church who need the defence which Mr. Howland has set up, and who may therefore be fairly designated as a "Romanising clique." N. K., in the Churchman adopts our very phrase: and another correspondent evidently recognises the truth of our statements.

Thirdly: the only two Church papers which have taken ground against us, are the Churchman and the Banner of the Cross. The Churchman has at last apparently given up the matter of the Romanisers, and admitted the evil. The position of the Banner it is impossible to indicate, for it does not appear to know its own mind from week to week. Both these journals have endeavored to involve us in a side issue concerning the Seminary, which we never wished to enter upon. For we say, as we said promptly, the very instant that rumors reached us, of the interpretation which had been put upon our words, that our remarks were dictated by a friendly feeling to the Institution, and especially to its Professors. But for the forward ness of the young men, and the fact that the ardor of a Professor hurried him into an indignant attack upon us, instead of calmly stating all the facts, in reply to a letter of a Trustee requesting information, the question as to the Seminary would long ago have been disposed of. We have been forced to give our opinion of it, and we have given it with sufficient distinctness. We regret that our great object should have thus been embarrassed; but we submit to the Church, whether, had our explanations—made before one journal had reached us—been received as they should have been, this unpleasant collision might not have been avoided? The first movement in certain quarters, appears to have been to crush us with indignation. And when it was found that truth and honesty were rather too strong for that, then the main issue was most ungracefully given up, and this side issue thrust forward in its place.

Fourthly: the fact of the existence of the *Order of the Holy Cross*, is now before the Church; and its extre[...]ly dangerous char[...]acter and bearings have been [...] though not all has yet been said th[...] Now we think we are not claiming [...] in saying that all these admissions, and facts, not only show that our original assertion was well grounded, but also prove that the dangers which called it out are not insignificant, but deserve the most serious attention of the Church. Moreover, we do not believe that any just ground of exception can be taken, to the mode of exposure which has been adopted. For we are perfectly sure, that one-half this amount of danger if it pointed in another direction, would have been unhesitatingly exposed wherever it might have existed, by the very journals which have talked most loudly about regular methods of accusation.

And lastly, the ground on which we have all along stood, is not that of mere negation, or mere controversy against error. We have stood on the ground of the Church's true Catholicity. We have lifted up no *new* and *party* banner, but only the *old* standard which our first Bishop set up in this western world. In Seabury's diocese, we have done what Seabury, where he living, would rejoice in. We know from what position this great battle must be fought. And beyond the limits of that position, the limits of positive Catholicity, without one puritan or papal innovation, we seek no sympathy, and ask no aid.

From the Episcopal Recorder.

CHURCH INSTITUTIONS.

I read with approbation an article signed "Union," in a late number of the Recorder, which presents a rapid review of a portion of the recent history of benevolent enterprise in our Church. It showed how the silent withdrawal from all union societies, which many Episcopalians adopted as a matter of policy, or a measure of conciliation, was very naturally followed by the corruption of almost all of what we have been in the habit of calling (improperly in many cases) our "*Church Institutions*."

The utter hopelessness of any attempt to modify or improve any of these "Church Institutions," is strongly illustrated by the following fact, stated by the Rev. Mr. Spear, in a recent speech before the Evangelical Society of Charleston. It will be more likely to attract notice and awaken reflection, I think, if published by itself. The Church referred to is St. Thomas', and its Rector the Rev. Dr. Whitehouse. FRATER.

"One of our brethren in New York was induced to enter the Board of Managers of the Protestant Episcopal Sunday-school Union, in the hope of persuading them to adopt a milder and more correct statement of the views that divide us and them. And no man in the Church was better fitted to do this effectually, from his position and character, remarkable as he is, for prudence and conciliation. He was told, indeed, by many who had gone before him, that it would be vain; but he felt it his duty to make the effort. The result has been another development of the exclusive and intolerant spirit of those who control that institution. He was not long allowed to have a voice in their councils; he has been obliged to cast in his lot among *us*. Last Sunday evening, the Auxiliary Evangelical Knowledge Society of New York held its anniversary in his Church.

"Such then was the necessity for a Society, where evangelical views can be maintained. And though the effort has been so recently commenced, we have reason to thank God and take courage, on account of what it has effected. The Report of the Parent Society, at its first anniversary, held Oct. 25, 1848, shows an amount received of nearly $4,400, and our own Auxiliary, $700. I doubt whether any Society in existence has succeeded better, in this respect, in so short a time. Nine Bishops have joined its ranks, and more are known to approve its principles; and Auxiliary Societies, composed of the most prominent clergymen and laymen, have been formed in most of the principal cities and dioceses in the Union."

From the Gospel Messenger.

CONFESSION AS HELD BY THE ANGLICAN CHURCH.—An anonymous pamphlet was not long since published, entitled, "Voice of the Anglican Church on Confession," which, by extracts from the Prayer Book of the English Church, and the writings of her Divines, was calculated to convey the impression that the voice of that Church was in favor of *Auricular Confession*, as a matter of Divine precept, and necessary to salvation. Shortly afterwards a second pamphlet was issued, entitled "Voice of the Protestant Episcopal Church in the United States, on Confession," proving that the testimony of the American Church is decidedly averse to this pactice. The tract named at the head of this article, first appeared in the N. Y. Churchman as a review of the two pamphlets. Confining himself more particularly to the former, the author has shown—by placing the words of the writers themselves side by side with their words as given in the pamphlet—that the quotations are defective, that had they been fairly made, it would be found that the "voice of the Anglican Church on Confession," did not speak as the compiler of the pamphlet which bears that name would have his readers suppose.

MORMONS.—The number of Mormons now in Iowa is 17,000, the number at Salt Lake, near California, is 7000. Those in Iowa are intending, as soon as possible, to migrate to Salt Lake. Besides these, there are several thousands on their way from England and Wales to the same point of destination. Though that sect had its commencement in this country, perhaps the largest portion of its people have come from Great Britain.

At first thought, the mind is struck with wonder, that such a sect should have such a rapid development in such an age. But a comparison of the tenets and practices of this sect with those of the socialists and community-men of various classes, as to the scope which they give for sensual lusts, will refer us to one and the same cause. Find the cause, or the combination of causes, which induce men to break away from the restraints of Christianity and civilisation, and go into Fourier communities, or Shaker clans, or anything of that general class, and you have the cause of Mormonism. Spaulding's book of fictitious legends, and Joe Smith's use of it, and his agency in organising the sect, were but mere circumstantial occasions of the birth of the sect. The real cause was human depravity seeking that form of manifestation.—*N. E. Puritan.*

CORRESPONDENCE.

☞The Editor finds it necessary to state that he is not responsible for the opinions and statements of his correspondents. He also wishes it to be distinctly understood that all communications professing to state *facts*, must be accompanied with the name and address of the respective authors.

For the Protestant Churchman.

RIGHT ONW[...]ARDS.

MR. EDITOR,—Ther[...] some difficulty in deciding whether the de[...]ments of eccle[...]se rejoiced in or [...] certainly to be regretted that such follies exist in the midst of us; but I am inclined to think that since they do exist, it is desirable that they should be brought into the light of day. The late disclosures in The Calendar have entitled the author of them to the gratitude of all sound Churchmen. There are many who await his further communications with much interest; and it is to be hoped that he will not stay his hand until he has completely laid bare the subjects which he has undertaken to exhibit. The effect must surely be to attract to these disgraceful aberrations the attention of the authorities of the Church; and also, I think, to show the tendency of that system of instruction, beneath the influences of which so many of our young men are preparing for the ministry. It is for the purpose of aiding in this object that I send you the following statement, on the truthfulness of which your readers may confidently rely.

In one of the principal towns in New Jersey, a clerical association for mutual conference and improvement was convened. There were present about a dozen persons, and a somewhat free and miscellaneous conversation occurred, in which the following opinions were distinctly avowed, and strenuously maintained:

1st. An unquestioning submission to Episcopal dictation in all things was advocated, on the text in Ephesians, vi. 1—"Children obey your *parents in the Lord*, for this is right;" and again—"Children obey your parents in *all things*."—Colossians iii. 20. The expression "parents in the Lord" was considered to mean the Bishops! At least, three went so far as to say that they were bound to obey the Bishop, if he were to tell them to do something contrary to their conscience, throwing upon him the responsibility; and it was distinctly stated, by way of illustration of this, that if the Bishop were to direct one of his Presbyters to tell a lie, he ought to do it. As a proof that this doctrine was in harmony with Scripture, the fact was adduced that Jacob told a lie in obedience to the command of his parent, and was blessed for it!! Surely here *is* progress.

Another principle broadly and boldly advocated was, that those who had been Episcopally ordained, were as really and fully inspired as the Apostle Paul himself!

It was also maintained, that every Christian was bound to hold all his property at the disposal of the Church, and upon the principle "Ecclesia in Episcopo"—the Church, of course, means the Bishop.

The doctrine of the necessity of priestly intervention for the forgiveness of sins, also had its advocates; and on the several points at issue, frequent reference was made to the original Greek of the New Testament.

Is it by such a ministry that the Bishop of that diocese hopes to make the important city in which these very gentlemen labor, with his especial commendation, what he said to his last Convention it soon would be—"the strongest of the strong-holds of the Church"?

Yours, &c.,

PROGRESS.

For the Protestant Churchman.

WHITSUNDAY, AND OUR DEPARTED.

The times admonish us of the promise fulfilled to the church on this anniversary; fulfilled, as it was promised, to the whole body of the disciples. "They were all with one accord in one place," when "they were all filled with the Holy Ghost." And that the word "*all*" in this passage includes more than the twelve Apostles, is plain, from the further statement, that in explanation of the miracle of tongues, "Peter standing up with the eleven, lifted up his voice, and said: For these are not drunken, as ye suppose." The miracle of tongues manifested itself in each of the company of believers. The Apostles all stood up as witnesses to the multitude of the truth of St. Peter's words. And his words, "These are not drunken, as ye suppose," cannot be understood of himself, and of those who stood up with him; for then he would naturally have said, "*we*," instead of "*these*." But *these*, describes the company of believers on whom this gift was still manifesting itself, while the Apostles by the mouth of St. Peter, declared the nature of the gift, and the name of the giver, Jesus, the crucified.

This is further manifest from the quotation of the prophet Joel, applied by St. Peter to the scene before their eyes: "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophecy." Had the gift been confined to the twelve Apostles, this quotation of the prophet would have been inapplicable to the scene. But when we consider that in the election of Matthias to the Apostleship, from which Judas fell, one hundred and twenty were assembled, and that in the upper room where they usually convened for prayer, the women assembled with them, it is most natural and probable that the pentecostal assembly consisted of both sexes and divers ages; and that the words of the prophet Joel, quoted by St. Peter, were strictly applicable to the scene: "On my servants and on my hand-maidens I will pour out in those days of my spirit, and they shall prophecy."

Now, in the anniversary of this most solemn gift of God to the church, I desire to keep in view the promise, that it is common to all believers—and the fulfilment, that it was first conferred on the whole company of believers, and the assurance of our blessed Lord—"Ask and it shall be given you—for every one that asketh receiveth. How much more shall your heavenly Father give the Holy Spirit to them that ask him?" How?—to his Apostles only?—to the successors of the Apostles only?—to the ministry only? No; to none of these only, but "to them that ask him," Apostles or Brethren.

Some would limit the grace of [...] Spirit to the hands of the Bishop of Rome[...] and make all the communication o[...]forter flow only in the channel and current of the Pope's commission. Monstrous impiety! as if it might not rain a gracious [...] without any man's pe[...] permission, and [...]out trespassing upon any mitred head!

The gift is needed by all, and is open to all that ask it. And in a day of calamity, when the hands that have assisted to lay the foundation of these firm columns, and the hands that have long and beautifully adorned them with holy truth and Christian doctrine are palsied in death, it is especially grateful to acknowledge the gracious promise of the comforter to every one that out of the depths of sorrow calls upon the name of the Lord, and to pray that a double portion of the Spirit of the departed may rest upon their successors in the work of the Lord.

A. B. C.

For the Protestant Churchman.

"THE ALTAR."

REV. AND DEAR BROTHER—The remarks upon "the Altar," in yours of the 28th ult., recall to my mind a conversation with one of our Bishops, which took place a little more than six years ago. We had been engaged in the services at the consecration of a Church. In the form of Consecration, you remember, as elsewhere in the Prayer Book, except in the Institution Office, the word altar is avoided, and that appropriate and sensible phrase, "the Communion table," is employed in its stead. The Bishop had seemingly been reflecting on the matter, for on leaving the Church he said in substance, if not in exact words, "I remember an expression of Bishop White in reference to the use of the word altar, which ought to be put on record (or kept in memory) as a historical fact. Bishop White had been instituting the late Dr. Clark as Rector of St. Andrew's, Philadelphia, and after the services had closed, as we were returning to the Vestry-room, the Bishop said with much feeling, 'Altar, altar, altar! *I did not notice* that word in the Institution office, or it should NEVER HAVE BEEN INSERTED.'"

This remark of Bishop White, thus repeated by an ear-witness, who himself did not in [...] the least share Bishop W.'s scruples, has been often on my mind during the discussions on the subject that I have since read. To a thinking man it affords matter for much serious reflection. A mere *oversight* appears to have led to the admission of a word in *one* out of the numerous offices of which our Prayer-Book consists; and yet he who prefers the word or phrase employed in *all* the other offices, and who objects to this as likely to mislead into the mazes of Rome's iniquity, is *now* to be deemed *no* Churchman!

Perhaps the insertion of this, and under *such* circumstances, may at least have one good effect: to cool the ardor of those who would put the Prayer-Book, before the Bible, or attribute to its compilers or revisers any thing like inspiration.

Yours truly,

A WESTERN PRESBYTER.

PROTESTANT CHURCHMAN.

NEW-YORK, SATURDAY, MAY 26, 1849.

☞ Our subscribers will bear in mind that our terms are invariably cash in advance, and that the subscriptions for the present year are now fully due. A prompt attention to these terms will save our Publishers and Agents a great deal of trouble, and will, we doubt not, be attended with much satisfaction to our friends who comply with them.

Our agents are requested to notice that prompt remittances are necessary in every case, in order to ensure the continued transmission of the paper to the subscribers in their several lists.

All *Editorial* communications should be distinctly addressed to the Editor, and those for the *Publisher*, upon all *business* and *money* matters, to EDWARD SHANNON, 289 Broadway.

THERE can be no doubt that the intelligence of the decease of the Rev. JOHN W. BROWN, the late editor of this paper, which was announced in our last number, is authentic. The last information received directly from him by his relatives, noticed his intended departure for Malta; and we learn from the Boston Post, that the statement of his death which appeared in that journal, was derived from a letter received from the American consul at Malta. Our readers will find in another column the proceedings of the Vestry of St. George's Church, Astoria, on this melancholy occasion, which justly commemorate the virtues and character of their deceased Pastor, who was tenderly beloved and respected, not only by the members of that congregation, but by the whole community, of which he was so distinguished an ornament. Even to his most intimate friends, this blow has been as sudden as it is grievous. Of his widow and orphan children we dare not trust ourselves to speak, except to express the hope and confidence, that God will in His infinite mercy watch over them for good in this their hour of affliction and bereavement, and raise up for them faithful friends, so that the loss of a beloved husband and parent may not leave them exposed to the cold charities of the world. We trust to be able hereafter to give more minute information in relation to the last hours of our departed brother, together with such a notice of his life, labors in the ministry, and character, as a man of letters and a minister of the Church, as may be a deserved and becoming tribute to his memory.

THE WAY TO PEACE.

THAT many minds are longing with deep earnestness for a restoration of the Church of Christ to a glorious living union and peace, is not only an undoubted fact, but a promise of better things to come. Men are becoming wearied of schisms and of quarrels. In the tendencies to disorganization and dissolution, which characterise particularly certain portions of Protestant Christendom, they see the action of a principle at variance with the Gospel of Christ. Between the *actual* state of Christendom, with its countless sects and parties, and its *ideal* state, in which one Church—Holy, Catholic, and Apostolic—(i. e., *secundum Apostol*[...])—shall embrace all who name the name of Christ, they discern a dreary distance. And now they are beginning to learn and believe in the possible unity and Catholicity of the visible Church, without starting back affrighted at the shadow of dungeons for the disobedient, and of chains and fires for the heretic.

The Reformation has been the source of freedom—religious, social, and political. It has travelle[...] up the iron sinews of persecution—it [...] feudalism—it has given wings to the huma[...] And what it has accomplished in this re[...] shall remain. It has been accomplished fo[...] It has taught men that error, and injus[...]ice, and wrong, may be com[...]batted, [...] no matter where or in whose persons the evil is see[n], whether in Pope, Bishop, Curate, or Sacristan[...] whether in king or constable—whether in co[...]cil, parliament, diet, or junta. And this work[...] considering its origin and rise, has been one [o]f the mightiest ever witnessed upon this earth[...] In its consummation thrones have been shak[en], and the blood of thousands poured out. And [...]ow it remains. Authority as such—authority [...]reting upon itself, and not upon the right, can[...]not only be looked at, but be trampled upon by [...] who dares work in God's name, and for the sak[e] o[f] Christ and man. As might have been fore[...]seen the development of this mighty principle [...] has [be]en accompanied with evils, and foremost a[...]mong them is the excessive tendency to schism and di[sor]ganization. But has not every principle [...] for good been abused at some time or other? Ha[...]ve not the holiest of names and causes been emplo[...]yed to cloak the most unholy designs? Have not [...] cruelty and sensuality accomplished devilish pu[...]rposes under the sacred name of religion? An[...]d because we see certain evils resulting from t[...]he great good to which we have referred, let t[...]here be no one who has faith in God under-estim[...]ate t[...] value and importance of that good. Th[...]e evils in question are less than the corresp[...]onding ones would have been, had the work of the Re[...]mers never been accomplished. Notwithsta[...]nding this, however, the tendency to disorganiz[...]ion [...] Protestant Christendom has reached a p[...]ss which cannot escape the observation of thos[e] who are interested in the prosperity of Christ's [...]ngdom upon earth. And as we have already sai[d ...] m[...] are feeling deeply and painfully the ex[...]nt [...] these tendencies to utter distraction, w[...]h in the Church at large, or in particular [...]ies. If we feel them, it does not become us [...]miss or smooth them over. They should be l[...]at carefully,—they should neither be ex[...]ted nor exaggerated. Exaggerated, did w[...]? The simplest statement of them is suf[...]t to awaken the deepest concern in every one [...] prays that "all who profess and call themselves Christians may be led into the way of truth [...] hold the faith in the unity of the Spirit, in th[e bo]nd of peace, and in righteousness of life." In[...]ions in Churches, sects, and parties, arrog[...] to themselves all that is good and true, and [...]ng down with self-righteous contempt up[...] not of themselves—this we call evil, disas[...] evil. Men are not only alienated from eac[h othe]r, but the solution of the great problem—[...] shall the union of the whole Church [...]ored?—is thereby rendered more difficult.

What, [...] be asked, are the efforts now going on [...] men of all shades of culture and opinion—[...]isers, Puseyites, Evangelical Alliance, &c. [...] endeavors (wise or unwise) to amend the [...]s? What are they but various forms of [...]ing the consciousness that the present st[...]ristendom, with respect to the article "[...]lic Church," is a most unsatisfactory. Wh[...]at are they but declarations, conscious[...]cious, that what God has joined toge[ther m]an should not put asunder? We confess we [...] for the union and purification of the whole [...]h of Christ. Would that we prayed for [...] fervently and constantly as we ought! [...]ho first recognised the Messiah, even when [...]s a little child, were servants of the Most High [...]ho were waiting for the coming of God's king[...]. And we believe that blessing will follow de[...] desire for the restoration of the union and harmony of Christ's kingdom upon earth.

Deeply convinced as we are, however, of the desirableness of such a result, we are equally convinced that it cannot be brought about in a day. We come forward with no plans, no theories, which shall, as if by magic, transform the disjointed, disunited Church into a glorious whole. We are, so far as the present is concerned, adverse to all contrivances, which look well upon paper, but are utterly useless when the day of trial comes. Carlyle, in his French Revolution, says, "that it is easy enough to make constitutions *a la Sieyes*,—but when placed upright, the next question is, Will they march?" Let men of all parties and names accustom themselves to the *idea* and *principle* of union, and allow plans to take care of themselves. For unless they express the universal consciousness upon the subject, they hinder and postpone the general result. The principle of union and coherence must first exist and grow, and plans and theories must succeed. Let all who desire to see the Church of Christ, Catholic once more, in its comprehension and government, labor with all the might God imparts to them, to cherish within themselves the principle in question, and to instil it in the minds of others. This is a sacred labor to be transmitted from one generation to another, until the glorious object shall be accomplished.

Humanly speaking, this can never be, if one part of the Church demands another to yield the great Reformation principle above alluded to. It were utter folly to dream of placing the whole Church once more in the position it occupied before the Reformation. The principle of authority then recognised can never be triumphant again. The day has gone, when authority as such—simply because it is authority—whether represented by Pope or by council, can command the conscience of the whole Church of Christ. But we should be sorry to think that the day has passed forever, when men's consciences and minds will not recognise the practical principles which *Union*, based upon the clear warrant of Holy Scripture and the eternal laws of reason, require: they may be deaf to mere human authority as such; they cannot and will not be controlled by it, but they will be controlled by the divine authority of God's Word. This freedom from mere human authority as such, permeates the whole life of our modern civilisation. It has changed governments, changed habits of living and thinking, called into activity new methods of investigation, and thrives prodigiously. And in the matter of Church government or of doctrine, it would be impossible to re-establish a living principle utterly at variance with the rest of our life. We could not recognise a principle to be good in religion, which in daily life interferes not only with our freedom, but with the progress of human happiness. Again, it may be urged, that this union can never be accomplished, so long as we call the Roman Catholic Church, Anti-Christ, or sneer at the Calvinistic Churches as schism shops, or extend to the Methodist the poor charity of contemptuous pity. While we recognise clearly the various defects which exists in Christian Societies or Churches, we may be certain that although these defects clearly develope the necessity of a renewed union, they *cannot* be the basis of such union. On the contrary, we must place our hopes in the *great ideas* which are common to all Christians. By means of these, and not by means of our differences, we must hope for a restored harmony and peace. The living ideas, common to all, and which abide in the heart of Christendom as the witness of the power of the Gospel, must draw us towards each other. Of what use has been the old method of mutual recrimination? It is useless for the Roman Catholic to say to the Protestant—"You are an heretic and a stranger to Christ; renounce your heresy, and receive the absolution of the Catholic Church, and then you will be entitled to the name of Christian"—and equally useless [...] for the Protestant to [...] of the spirit of Anti[...] retaliate [...] Christ—by saying, [...] Apage Satanas:" and for the High Churchman to say to the dissenter, "you are a schismatic, and are resigned to the uncovenanted mercies of God; your so-called Church is a conventicle." Of the success of this method we are satisfied. We must try another. The way to peace lies in the mutual recognition of the great Christian truths which may be seen in differing systems. Maurice's "Kingdom of Christ" is an illustration of this method. In the January number, (1849,) of the Studien und Kritiken—a German Quarterly Review—there is a long article upon a work by Thiersch, entitled "Vorlesungen über Katholicismus und Protestantismus" (Lectures upon Catholicism and Protestantism.) We have not yet seen the work, but the Reviewer states that its object is *irenic*. At the same time, he observes, that it is not an effort which conceals or stultifies the differences between the two churches, but an impartial attempt to state the truths which both recognise, in order that each party may discover its peculiar failings and errors, and thereby be prepared to seek the true remedies which the nature of the case demands. Thiersch proceeds upon the supposition that "*certain lineaments of the true original Church exist still in both sides.*" And we have the testimony of the Reviewer, that his author works out his problem without being guilty of disaffection to the Protestant Church. This is a striking instance of the course which "the Church question" is taking in Germany. It requires one kind of talent and insight to lead a reforming movement, and quite another to devise the true method of peace and union. The first resembles the sagacious soldier—prompt, courageous, resolute: the latter has more the characteristic of the diplomatist. But the work of each, in God's Providence, may contribute mightily to the growth of Christ's kingdom. And the way to peace, which is the way to union, lies in the recognition of the truths which various parties hold. It is quite another question to ask—how shall we dispose of the various errors, and reconcile conflicting notions? And for such a question, we are scarcely prepared. Let us seek the spirit of peace, and feel within our inmost souls the desirableness of union in the whole Church, as our first duty, and as the necessary pre-requisite of all true harmony. After this shall pervade the universal heart, the whole Church of Christ will, under God, be prepared for the question which must follow.

WHITSUNDAY.

ON this day, which has ever been been celebrated as a festival in the Christian Church, we commemmorate the descent of the Holy Spirit upon the chosen followers of our blessed Lord, who at this time fulfilled, in a miraculous manner, the gracious promise He had uttered while on earth. The feast of Pentecost had, as usual, drawn together great multitudes of persons, of all nations, to take part in the celebration of the high festival; which occurring as it did, just after the Saviour's ascension, appeared to have been a peculiarly favorable moment for the display of God's mighty power, and for the diffusion and extension of Gospel truth. These several nations, speaking divers tongues, were all congregated in the holy city to participate in the rites of their ancient religion; and it is scarcely possible that they could have been ignorant of what had transpired there with regard to Jesus of Nazareth, or that they should not have heard the rumors respecting Him, as a "Prophet, mighty in deed and word, before God and all people." It seems probable, says a commentator of the Church, "that the apostles were at this time assembled in the temple, as it was the third hour of the day, which was the Jewish hour of morning prayer, and they would not, in all likelihood, be absent—especially on such a solemn festival as that of Pentecost."

The work of redemption completed, it was the will of God that the third person of the blessed Trinity should endow the apostles with miraculous gifts, which should be effectual to the breaking down of the strongholds of prejudice and bitter animosity which had been exhibited against the Christian doctrine. A miracle like that of speaking in other tongues was eminently calculated, not only to astonish, but to convince the most skeptical that the hand of God was in the work; and the cloven tongues as of fire, which sat upon each of them, gave occular demonstration that the power was from above. The wonderful works of God, as manifested in the Resurrection and Ascension of His Son, were not only eloquently and powerfully recounted to them, but each individual heard the recital in his own tongue, and was constrained to admit, that nothing short of a stupendous miracle could have accomplished what he now saw and heard. Neither did the Spirit limit His gracious operations to the dispensing of gifts to the apostles and disciples; but He effectually disposed the hearts of their hearers to receive the glad news of salvation, and to close with the offers of a hitherto rejected Saviour. There were added unto them, that same day, no less than three thousand souls—a glorious first-fruit of the harvest which should be gathered into the garner of the Christian Church.

Eighteen centuries have elapsed since that memorable period. The day of miracles has long since passed away—but has the Holy Spirit ceased His operations upon the hearts and consciences of men? Comes He not still to testify of Jesus? Comes He not still in lightning convictions, which sweep over the soul, and bear down each opposing barrier? Comes He not with gentle pleadings, and tender teachings to woo the sin-hardened to His arms? Comes He not in temporal and spiritual judgments to reprove a sin-loving world? Comes He not as the Comforter to pour balm into the afflicted soul? Comes He not as the Advocate, to intercede with God for the guilt-burthened spirit? Oh, if perfect peace is to be found on this side of the grave, it is only in the communion which the renewed heart enjoys with its Almighty Friend, through the Spirit! In the bitterest trials—in the fiercest temptations—when human love is powerless to console, and human strength insufficient to sustain—then does that pitying Spirit stoop to our necessities and infirmities, and taking of the things of God, shew them unto us. In vain would the Saviour have offered His life a ransom for sinners—in vain would He have risen from the dead—in vain would He have ascended into Heaven—had not the Spirit been sent to illumine the understanding, to prepare the heart, and qualify it to receive the blessing of salvation. In vain would have been the work of a Redeemer, had there been no Sanctifier to enable man to bring forth fruits meet for repentance.

It well becomes the Church of the living God to celebrate the return of this eventful day. Has she not, for eighteen centuries, grown and strengthened under the wide shadow of the Spirit's wing? Have not many blessings and gifts been hers? Does she not enjoy a true faith, an apostolic ministry, divine ordinances, and a primitive worship? Although tossed to and fro for a season, upon the threatening billows of spiritual usurpation, was not our Ark of safety carried securely over the dangerous waves, until at length she grappled her anchors to the only Rock that parts not its moorings? Are not our missionary fields already whitening to the harvest, and do not the winds of Heaven waft to spiritually barren climes the devoted sowers of the Gospel seed? In the wil[der]ness and solitary place the Church plants the true vine; but who sends the gentle dews and fertilising flowers, causing it to take deep root, and overshadow the land? The Church rears her temples throughout the length and breadth of our goodly inheritance, but who fills the courts of those temples with devout and earnest worshippers? The Church dispenses the means of grace, but who blesses those means to the spiritual improvement of the members? The ever-blessed Spirit, proceeding from the Father and the Son; He it is who lights the fire upon her altars, and continually fans the flame, that it may go out no more. He it is who condescends to dwell in a sin-stricken world, and who deigns to set up His tabernacle in the hearts of men.

"What greater gift—what greater love—
Could God on man bestow?
Angels, for this, rejoice above;
Let man rejoice below!"

THE Tract on Confession, which we were the first to expose by the review which appeared in our columns, and which "Nemo," of The Churchman, finally demolished, seems to be rather a sore subject with those concerned in its authorship. The Rev. Mr. McLeod avows himself to be the author, but in doing so develops some curious facts. He shows

1. That although the Bishop of North Carolina was not the compiler of the Tract, still it was written by Mr. McLeod, one of his Clergy, "*with his approbation.*"

2. It was "prepared for the press by a third person, *appointed by the Bishop.*"

On the other hand, Bishop Ives has felt himself constrained to address a letter to the Clergy of his diocese, in which, as to the authorship, he "feels bound wholly to disclaim" it; and he accordingly submits an explanation of his "instrumentality in its circulation. We subjoin the Bishop's letter, simply stating that we do not understand him as denying that he read the Tract before publication, or that he authorised its publication, but as only seeking to exculpate himself from the charge made against the Tract, of unfairness, by the declaration that the compilation was made by others in whom he placed confidence, and the extracts were not verified by himself. But for the watchfulness of the Press, however, we suppose the Tract would have passed current as the Voice of the Anglican Church on Confession. Who were the actual compilers of this Tract? Mr. McLeod says it was written by him, one of the Bishop's clergy, "with his approbation." If we are to understand this as an assertion that it was written with the approbation of the Bishop—then the Bishop and Mr. McLeod disagree in their statements. Again, Mr. McLeod says, it was "prepared for the press by a third person *appointed* by the Bishop." This word "appointed" has an ominous signification. We wonder if the Tract is one of the first fruits of the order of "the Holy Cross," of which, it is said, Bishop Ives is the superior.

JACKSON, May 2nd, 1849.

To the Clergy of the Diocese of North Carolina:

DEAR BRETHREN:—I did not see, till yesterday, the review in "The Churchman," of the Tract styled "The Voice of the Anglican Church on Confession," or I should sooner have declared to you my conviction of its unfairness and untruthfulness—particularly as its authorship, I am told, has been ascribed to myself. This, for my own sake and yours, I feel bound wholly to disclaim; and to submit the following facts as explanatory of my instrumentality in its circulation.

Having some eighteen months ago been moved, in a spirit of love and anxiety for the souls committed to me, to deliver, while on a visitation to my Diocese, a course of sermons, "On the Obedience of Faith," one of which related to the moral necessity, under certain circumstances, of private confession, as provided for in our system of discipline, and having in that sermon, referred to the views of the Anglican divines on the point, I was anxious to have these views presented in a form accessible to all the members of my Diocese, that all might judge for themselves of the sense of our interpreters.

Being in New York a few months after, and learning that a Tract professing to contain what I desired, was already prepared and submitted for publication, I expressed my gratification, and ordered a certain number of copies for circulation. From the high standing of the Presbyters said to have been consulted in preparing the Tract, no suspicion crossed my mind of the possibility of unfairness in the compilation. This, with the state of my health, which, for the time, forbid all mental labor, prevented any attempt, on my part, to verify the extracts.

I returned to my diocese, in the expectation of soon receiving the copies I had ordered. Months passed off, and no copies came. Business calling me again to New York, I inquired the cause of the delay, and found it had been occasioned by some misunderstanding with the publisher. A new arrangement was made, by which, after the publication of the Tract, with some extracts of my own, it was to have been appended to my sermons, about to be put to press.

When it finally appeared, I found my extracts not included; but was still ignorant of any unfairness in what was published. Some three or four weeks ago, however, I received an intimation through the publishers, that such unfairness was charged. By the return mail, I requested them, if, upon examination, this, in any degree was found to be just, to make no further use of the tract on my account, and to stop the circulation of my copies. Yesterday, for the first time, I had an opportunity of reading the review of "Nemo," in The Churchman, though, two or three days before, I had heard of its existence. I now avail myself of the first mail, to communicate these facts, and to express my sorrow, that any instrumentality of mine should have given occasion, for one moment, to suspect me capable of aiding, in any way, or for any cause, the publication of so unreal and deceptive a view of the teaching on Confession, of the Anglican fathers, adduced in the Tract under consideration.

Indeed, the *real* voice of our portion of the Catholic Church on this subject is sufficiently distinct and solemn, one would think, in this age of alarming pride and worldliness, to excite this suspicion that what, in more faithful times, might be safely viewed as an exception, had, by our present, urgent necessities, been converted into the general rule; and sufficiently pertinent, as my sermons will soon show, to my own teaching, to shield me from all imputation of having been tempted, in this matter, to pervert the truth.

Ever faithfully, and affectionately,
Your friend and brother in Christ,
L. SILLIMAN IVES.

WE observe from the Report made at the 25th anniversary of the American Sunday School Union, held at Philadelphia, May 17, that its receipts during the past year have been $164,024 47; 71 Sunday-school missionary colporteurs have been employed in 22 States; 700 new schools have been established—2,098 have been revived; 88 new publications have been issued; and the new reading matter put in circulation amounts to nearly 400,000 volumes. The total value of publications distributed during the year is $130,543 89, a larger amount than has ever been circulated by the Society in any one year since its organisation. This is certainly a most praiseworthy and valuable institution, appearing by this statement of statistics to be effecting a vast amount of good.

PROPOSED LIBRARY.—The New York State Colonization Society are endeavoring to collect works for the formation of a library illustrative of the History of Africa. It will comprise books of travels, accounts of missions and missionaries, &c., [...] a store-house of knowledge, relative to Africa and all that concerns her true interests. If any of the many friends of the cause have volumes that can be cheerfully presented for this purpose, they will confer a favor by having them left at the Colonization Office, in the rear of Dr. Spring's Church, to the care of Mr. J. B. Pinney, Corresponding Secretary.

THE ACTORS IN THE DRAMA.—The Calendar says: "Though Professor Ogilby does not credit our 'facts,' we assure him that he can learn them from any other prominent clergyman in New York. We have met several clergymen and laymen from New York, since our articles on Romanizing have been published. Some were for, and some were against us; but *not one* pretended to doubt the *dramatis personæ*. They are only too notorious!"

Church Intelligence.

DIOCESE OF PENNSYLVANIA.

From the Episcopal Recorder.

The Diocesan Convention of the Protestant Episcopal Church of Pennsylvania, assembled in St. Andrew's Church, at 5 o'clock on Tuesday afternoon, the Right Rev. Alonzo Potter, D.D., presiding.

After the organisation, and the appointment of the usual committees for business, a petition was presented from the lay delegates of the Mission Church of the Crucifixion, asking for admission as members of the Convention.

A conversation ensued on this subject, during which the secretary explained that the congregation of the Church of the Crucifixion were colored persons, but that the pastor presiding over them was white, as well as the delegates asking to be admitted. The subject had been referred to the committee on charters during the last Convention, but no report had been made.

A report was subsequently presented by this committee.

Dr. Coleman, the chairman, stated that the committee had held two sessions, but were unable to agree upon the proper course to be pursued. Judge Stroud read the majority report of the committee, which was to the effect, that the Church of the Crucifixion had been duly admitted to connection with the Convention, May 20th, 1847; that it appeared the corporators were all white persons, and that no colored persons had a right to vote for vestrymen, &c.; and that as the evidence of the titles of the delegates were as full as that of any other member on the list of members, the report concludes with a resolution, that the petitioners are entitled to their seats, and should be placed upon the list of delegates.

Dr. Coleman read the report of the minority. It contends that the eighth revised regulation was intended to exclude such churches from connection with the Convention, and concludes with a resolution that the admission of the Church of the Crucifixion was illegal, and therefore should be declared null and void. The Rev. Mr. Lightner, another member of the committee, submitted his views, slightly varying from the minority report.

A delegate here moved that the question should be laid on the table, and made the order of the day for the afternoon, intimating that he had a petition from the St. Thomas' Church (colored) having a bearing upon the same question.

The Bishop thought the proper course would be to take the vote upon the resolution submitted by the majority. It was read, but a motion to adjourn prevailed.

On the last day's session, (as we learn from the Philadelphia North American,) the

subject came up again, together with a petition to the same effect from the African Church of St. Thomas, and the whole was referred to a special committee, to report upon at the next Convention.

On Wednesday the Bishop delivered a charge to the clergy, which occupied an hour and a half. It was listened to with marked attention, and gave every evidence not merely of careful study, but of mature thought, and well-considered, and sound opinion and doctrine. It was emphatically the charge of the Bishop of the *whole* diocese impartial and independent. It was conservative, and at the same time recognised the *new* duties of the clergymen of the nineteenth century. It paid all proper respect to precedent and antiquity, but referred to the new duties of the new age, when, in the altered positions of clergy and laity, circumstances arise which offer no precedent for guidance.

From the Annual Address, the following statistics are gleaned.

Of the whole number of Parishes in the Diocese, (120) he has since the last Convention officiated in all except 13, and visited every county in the State, except 7. He has also visited various other points at which there are no parishes in connection with the Convention. He has reached at 197 different points, baptised 8 infants, solemnised 4 marriages, confirmed 737 persons, admitted 12 candidates to holy orders, ordained 10 clergymen, receiving 12 clergymen from other dioceses, dismissed 7 Clergyman to other dioceses, and displaced 1. The whole number of clergymen in the diocese is 144; and parishes 124. Of this number 3 are without edifices, 3 others are buildings used in common with other denominations, 3 have unfinished buildings, and 6 are worshipping in edifices not yet consecrated. The corner-stones of four churches had been laid by him, and five had been consecrated.

DIOCESE OF MASSACHUSETTS.

The Convention of the Protestant Episcopal Church, of this diocese met in Trinity Church, on Wednesday morning.

Morning Prayer was read by Rev. John Wayland, D.D., rector of St. James' Church, Roxbury. The Ante-Communion service was read by the Bishop, assisted by the Rev. Dr. Edson, of Lowell, and Rev. Messrs. D. G. Wright, of Otis, and S. B. Shaw, of Lanesborough. The Bishop then delivered a Charge in place of the Convention sermon.

No matters of very special interest are reported as having come before the Convention. The following gentlemen were elected as the standing committee:—

The Rev. Dr. Vinton, Rev. Geo. M. Randall, Rev. John Woart, Messrs. O. Daniel, G. M. Dexter, and Wm. Raymond Lee.

DIOCESE OF TEXAS.

At a meeting of the Clergy and Laity in Christ Church, Matagorda, on Monday, Jan. 12th, Texas was organised into a Diocese.

On Wednesday, Jan. 3d, Rev. Henry Niles Pierce was admitted by Bishop Freeman to the Order of Priests, in Christ Church, Matagorda. He was presented by the Rev. C. S. Ives.

On Sunday, Jan. 11th, Rev. Henry Sansom was admitted to the same order in Christ Church, Houston. He was presented by Rev. Charles Gillett.—*Spirit of Missions.*

Intelligence by Late Steamers.

APOLOGIES FOR DESERTION.—Whenever a crime of any peculiarity is committed that temporarily startles society, we are sure to hear of another committed for no other reason than because of the exciting example set by the original criminal. Thus, one attempt upon the Queen's life begot another; thus, one criminal apes another; and thus, for the sake of a little notoriety, men ruin themselves and beggar their families, fancy themselves martyrs when they are only madmen, and mistake human vanity for divine conscience.

Mr. Baptist Noel seceded from the Church, and he published his reasons therefor. A less known man—Mr. Dodson, somewhile vicar of Cockerham, Lancashire—all at once achieves his little fame by also seceding, and stating the motives that induced him thereto. He does not say *ditto* to the original seceder; but he flings up his preferment, and he vexes the reviewers with a pamphlet containing his apology for so doing. He has the modesty, however, (we use the word in honest sincerity,) to declare that his reasons, such as they are, may not be good reasons, but they are his own—not Mr. Noel's. If they are bad, he thinks they are original. He is mistaken; they are, indeed, bad; but they are as old as ignorance itself. Mr. Dodson thus enumerates them:—

"I. I cannot maintain my subscription.

"II. My views and convictions are increasingly at variance with the system of the establishment—a reason which applies to continuance, not merely in its ministry, but in its *communion*.

"III. I believe many of the fundamental principles of the Establishment to be unscriptural and mischievous. Such as—its prelacy; its patronage; compulsory maintenance of ministers; State supremacy; State payment; and the abstract principle of State connection.

"IV. The *sins* of the Establishment. Such as—her false and unscriptural teaching; her criminal abandonment of the exercise of Church discipline; the Establishment is *schismatical*; and the sin of persection.

"V. The *results* of the Establishment."

Mr. Dodson, like Mr. Noel, denounces an entire fabric, because some of the bricks of which it is formed have been imperfectly kilned. Because a piston works imperfectly, he pronounces the steamer in which he journeys to be the invention of the devil, and he plunges overboard in search of safety. He cannot believe a word of the three Articles of the thirty-sixth Canon, touching the sovereign's supremacy, and the Doctrine of the Prayer-Book and articles; and so, disbelieving, he dare not remain in the Church. We honor his honesty and his conscientiousness, and we do full justice to his exemplary worth as manifested during the long term he held his late incumbency; but we cannot but wonder at a well-meaning and intellectual man suffering himself to be led away by the *feux follets* which have wiled him into the worst depth of the quagmire of Dissent, and expressing his almost acquiescence in the savage dictum of the dissenting preacher, Mr. Binney, that "the Church of England damns more souls than she saves."

Shall we say a word or two in defence of that Church? It were easy enough, but it were a work of supererogation. Mr. Dodson has published an excuse for his own act—not an accusation against the Church: he makes a statement, and, though he himself believes it to be well-founded, he admits that he may be mistaken. We therefore record the fact without giving it further attention—it needs none. We recollect the man of old who undertook to defend the character of Hercules. "Defend Hercules!" cried the impatient crowd—"Quis vituperavit?"—*Ch. & St. Gaz.*

GREECE.—Madame de Gasparin has published in France her observations on the present condition of Greece derived from a visit to that country. We find a notice of it in the correspondence of the New York Observer from Mr. De Felice.

The following extract from this correspondence, gives evidence of the wisdom of the plans pursued by our Mission at Athens. The Greeks are not only willing, but desirous *to receive instruction from the Bible*, and to teach them its doctrines and precepts must be under God an effectual means of good:

"De Gasparin believes that the best means of evangelizing this country, is to distribute freely the Scriptures. 'The Greeks,' says she, 'have clear intellects; give them the Word of God, and then wait. The soil is fertile; the seed may remain buried long.—They will seek in the Bible for the worship of the Virgin, prayers to the saints, periodical fasts, monastic celibacy; and when they shall see that these customs, far from being commanded, are condemned as sinful, the grace of the Lord, this free and sufficient grace, will shine upon them. Then they will themselves be eager for religious aid. They will not say: *We have Abraham for our father;* they will invite the servants of God into their country, and will beg of them to give them the liberty of true Christians."

THE ARCTIC EXPEDITIONS.—A series of papers relating to the Arctic Expeditions has been printed and presented to Parliament.—They form a continuation of the Parliamentary papers printed in 1848; but the greater portion of their contents have been from time to time laid before our readers. Indeed, the only document which is new is that entitled, "Purport of Instructions intended to be sent to Sir James Ross, by the North Star." This ship, it will be remembered, is to carry out supplies to Sir James Ross; but as some difficulty may be found in communicating with the latter officer, the Admiralty have ordered twelve cylinders to be constructed, each containing a copy of the despatch to that officer. One of these cylinders is to be carefully deposited at each of the following places: Whaler Point, Cape York, Cape Crauford, Cape Hay, Possession Bay, Pond's Bay, Agnes Monument; or, if this should not be practicable, in any other conspicuous places on the same line of coast, observing, however, that these named have been specially selected by Sir James Ross himself, and are therefore by far the most important. The following mode of depositing the cylinders is recommended as most likely to answer the intended purpose. A spot is to be selected conspicuous to a boat rowing near the shore, and not very far from the sea. The cylinder is then to be buried from a foot to eighteen inches beneath the surface; the ground being made quite smooth again, and covered with a large heap of stones with a staff in the centre.

Besides these *caches*, four water-tight casks are to be fitted with a short pole carrying a small flag or tin vane; and one of the above cylinders is to be enclosed in each cask—which latter are to be dropped in different places four or five leagues apart as far to the westward as possible in Lancaster Sound, but in those parts where the sea is most generally free from ice. Should the Investigator, or her boats, not be fallen in with, the commander of the North Star will be directed to land the supplies in sufficient time to secure his return across Baffin's Bay to the eastward.

The instructions to Capt. Sir James Ross are to the effect, that as the Expedition under his order will only really commence its search this year, the "Investigator is to remain out in company with the Enterprise:"—a fact which we announced several weeks ago.

The papers before us contain further instructions to Capt. Kellett, of the Herald, ordering him to fill the Herald with all the provisions which she will stow, and to lose no time in sailing from the coast of Mexico, so as, if possible, to reach Woahoo by the 1st of May. In the event of finding the Plover at the latter place, to which port she may have fallen back from a late arrival last autumn at Behring's Straits, the Herald and Plover were to sail in company on the 10th of May, or as soon after as may be practicable—and proceed together direct to Behring's Straits. Capt. Kellett is enjoined to use every exertion to communicate with the Plover, and supply her with provisions,—so that she may be enabled to pass the winter of 1849–50 in Behring's Straits, and make such search for the Erebus and Terror as was intended should have been made during the winter of 1848–49.

We may take the opportunity of stating that the Admiralty have expressed their willingness to place a ship at the disposal of the Liverpool Shipowners' Association, for the purpose of being fitted for searching the Arctic Seas. The cost of preparing the vessel would have to be defrayed by public subscriptions, as well as that of navigating her. The subject is under consideration.

EXPEDITION IN SEARCH OF SIR JOHN FRANKLIN.—*Washington, May* 18—5 *P. M.*—President Taylor, upon mature reflection, has at length determined to despatch two national vessels for the purpose of seeking out and succoring the expedition of Sir John Franklin; or failing to find them, of ascertaining their fate. Measures will speedily be taken to the accomplishment of this purpose.

PLUNDER IN INDIA.—By the following account of the plunder which the British army obtained at the capture of Mooltan, it appears that there is no lack of stimulus to the cupidity of the invaders of the Punjaub:—

The treasures discovered in the subterranean chambers of the citadel, appear to be altogether of oriental magnificence, and of Asiatic profusion. Descending into the cavities in which the treasures of the fortress had been accumulated, the inspecting officer is said to have found opium, and indigo, and salt, and sulphur, and drugs of every description, heaped together in endless profusion; enormous hoards of wheat on the one hand, and on the other, almost inexhaustible stores of rice; sacks of ghee vessels, brimming with their unctuous contents; bales upon bales of costly shawls and gorgeous silks; chest after chest crammed with scabbords, blazing with gold and jewels; tiers of copper canisters filled to the brim with gold mohurs. "My poor pen," says a correspondent of the Delhi Gazette, "cannot describe the quantity of wealth displayed to the inquisitive eye.—Tumbrils, under strong guards, have been moving to and fro with gold coin. And, in addition to this, three or four crores of specie were still known to be concealed beyond the amount already discovered—one crore of rupees being one million pounds sterling!"

BALTHASAR KERNER.—Not many years since, we saw, at Iglau, in Bohemia, a collection by this laborious pastor. It consisted of five hundred and sixty-eight discourses, of which three hundred and sixty-four were upon Tobias; thirty-four upon the brief epistle of Jude; sixty on St. James; thirty-two upon Ruth; and one hundred and five "Marriage Pearls," or sermons preached at German weddings, where the brides have the privilege of selecting a text for the preacher, and in maiden mirth generally give him one as wide from matrimony as ingenuity can contrive in selecting.

BIBLES IN ROME.—An edition of 3,000 copies of Martini's version of the Bible is in press in Florence, and another of Diodati's in Rome. A Bible Society has been formed in Rome, and Rev. Mr. Hastings, originally from Boston, is appointed the distributing agent.

Items.

JOSEPH HUME'S LIBRARY.—The following description of the library of Joseph Hume, the great English parliamentary reformer, was written by the London correspondent of the Liverpool Albion:

"The Parliamentary library in Bryanston-square, is a perfect phenomenon in extent, methodical arrangement, and accessibility as to what is inside as well as the outside. Every blue-book, every stray leaf of every vote paper, and every scrap of a return, classified, indexed, and annotated in the veteran's own hand for forty years back; so that there is not a single circumstance which has occupied the Legislature in any shape during the whole of that period, upon the record of which Hume cannot place his finger on the instant. Long distant be the day, but when it comes, the sale of Joe's library must challenge national attention, and secure the nation for a purchaser of materials that will feed whole wildernesses of future Macaulays with data for what may be called the private history of the public events of the first half of this century—data of unimpeachable accuracy and indubitable honesty, for no man has ever yet been able to impeach the political probity or personal honor of the member for Montrose."

CONTRAST.—Mr. Cobden, in discussing in Parliament the question of reducing the British Army, thus alluded to this country in connection with the alleged necessity of keeping troops to preserve order in large cities:

"How is it in American towns? You have in many of them as large a population as you have in the towns of this country. N. York is larger than Liverpool, yet you have there neither a soldier nor a barrack of any sort. They have in New York conflicting interests, opposing classes, and a constant influx of foreigners, as they have in Liverpool; they have an ever-varying population, including emigrants from Germany and from Ireland, as much as we have in any town in England, yet the peace is preserved there; and I say what Englishmen can do in New York they can do here, and there is no necessity for a military force to maintain the peace of the country if the people are fairly represented and properly counselled."

HOW TO CLOTHE.—Persons are apt to have quite too much clothing. Lord Bacon says: —"A great store of clothes, either upon the bed or the back, relaxes the body; and many have discovered, by sad experience, that it has drained the purse. It is one of the evils of civilisation, that not only luxuries in eating and drinking are required, but also a superabundance of clothing; and that, too, generally, of an expensive kind. Its abundance renders people less hardy, and more liable to disease. Infants who take no exercise, require to be clad more than children who can run about in the open air. It is ludicrous to see children from eight to a dozen years of age, rigged out with woollen shirts, drawers, thick stockings, and boots, fur caps, overcoats, mittens, comforters, muffs, tippets, and the whole paraphernalia which characterise one of our city urchins. Better, far better, would it be to begin life with the lightest clothing; then would thicker clothes be more useful in old age.

MRS. FRYE'S RULES.—First—never lose any time; I do not think that lost which is spent in amusement or recreation, some time every day; but always be in the habit of being employed. Second—never err the least in truth. Third—never say an ill thing of any person, when I can say a good thing of them; not only to speak charitably, but feel so. Fourth—never be irritable or unkind to anybody. Fifth—never indulge in luxuries that are not necessary. Sixth—do all things with consideration, and when my path to act right is more di[illegible] feel confidence in that Power alone which is able to assist me, and exert my own powers as far as they go.

A STRANGE DISPUTE.—The editor of the Millenial Harbinger, Rev. Alexander Campbell, and the editor of a Baptist paper in Virginia, are engaged in discussing the relative number of colored members in their respective churches in the Southern States. They both seem to regard a large portion of such members to be a reproach to any denomination. We would beg leave to suggest that a soul encased in a black skin is worth as much, and as worthy a place in the church, as one encased in a white or red one, and that preaching the gospel to the poor, and of course receiving them into the church when truly converted to God, is one of the marks of a true church. "There is neither bond nor free in Christ." We once heard one of Mr. Campbell's followers boasting publicly that he had baptised four hundred persons, and "that there was not a negro amongst them." We replied that we had preached for several years, especially to that class of our congregation, and regretted to say that we had received not more than a dozen of them into the church, but that fact, so far from being a matter of rejoicing, had always been a source of grief.—*Pres. Herald.*

SUNDAY TRAVELLING.—As evidence of the change in public sentiment in reference to travelling on Sunday, a conductor on one of the railroads, which has but recently stopped running its cars on the Lord's day, stated that while they carried a hundred or more on week days, they often had not more than a dozen on Sundays; and that on the last Sabbath of their running, they started with but two men—one of whom got out on the way, and the other, being too drunk to get out, was carried through.—*Springfield Republican.*

WEATHER-WISE.—Dr. Foster, of Burges, who is well known as a meteorologist, declares that, by journals of the weather kept by his grand-father, father, and himself, ever since 1767 to the present time, 'whenever the new moon has fallen on a Saturday, the following twenty days have been wet and windy, in nineteen cases out of twenty.'

SHELBY COLLEGE.

Having received intelligence of domestic affliction, and of the existence of the Cholera in Kentucky, the subscriber will be obliged to leave the city on *Monday next*—much earlier than he intended. As it will be out of his power to visit many persons to whom the College circular has been directed, he will be very much obliged if those who design to contribute will send their donations to his address, 95 *Spring St.*, either by Boyd's Express or otherwise, or hand them to either of the Rectors who have signed the circular, by *Saturday evening next.*

The subscriber takes this occasion to state, that he has visited many noble-minded persons, who have liberally contributed to the cause of the Church, and of Western education generally, by contributing to Shelby College, and he trusts many whom he cannot visit, in consequence of being thus Providentially called home, will manifest their good-will for these important objects, by sending their contributions as above designated.

WM. J. WALLER.

May 23rd, 1849.

Married:

On the 19th inst., in St. Peter's Church, by the Rev. Edward Lounsbery, Mr. SAMUEL LAPISH to Miss HANNAH BARNES.

On the 23d inst., by Rev. Horace L. Edgar Pratt, Rector of St. Peter's Church, D. BRYAN COX, of Troy, to Miss MARY EMILTON, daughter of Henry Mallory, of this city.

Died:

At the residence of her son in New York, on the 18th April, in the 73d year of her age, Mrs. MARIA MCILVAINE, relict of the Hon. Joseph McIlvaine, a Senator of the United States, and mother of the Bishop of Ohio. She was buried in St. Mary's churchyard, in this city, the Bishop of New Jersey performing the funeral service. In the departure of this venerable woman, almost the last of her generation is taken from among us. She left, among her papers, the prayer, that it might please God to take her to Himself "by a sweet and short passage." And her prayer was granted. "She fell asleep in Jesus." "Precious in the sight of the Lord is the death of His saints."—*Missionary.*

A meeting of the Wardens and Vestrymen of St. George's Church, Astoria, was held at the house of the senior warden, on Monday after noon, the 21st inst., R. M. Blackwell, Esq., senior warden, presiding.

The senior warden stated, that authentic information had been received from the United States' Consul at Malta, communicating the mournful intelligence of the death of our late rector, the Rev. JOHN W. BROWN, who died at Malta on the 9th of April last. The letter of the Consul states, that every attention was paid him during his last illness by his clerical brethren of the island; and that the Bishop of Gibraltar officiated at his burial.

Whereupon the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased Almighty God, to take from his labors in this world, our late rector, the Rev. J. W. Brown; and whereas, that on the death of one of such singular goodness, and devoted piety, it is proper that we should express our sorrow for his loss, and our admiration of his excellence and worth; therefore—

Resolved, That by the death of our late rector, the Rev. John W. Brown, this parish has sustained a loss which it will be difficult, if not impossible, to repair.

Resolved, That our late beloved pastor, the Rev. John W. Brown, by his Christian virtues, and exemplary character, had endeared himself to all; meek, humble, courteous, and dignified in his deportment, he was peculiarly fitted for the station which he occupied; possessed of talents of a high order, he wearied not in the service of his Divine Master, but labored in His cause with untiring zeal, until the energy of his mind overcoming the strength of his body, he sank into an early grave. He was a friend to all,—the poor will miss his ready aid, accompanied by advice and encouragement, which enhanced his charities, and rendered misfortunes more easy to bear. The sick will miss his consoling voice—his cheerful countenance—his fervent prayers. We will miss him at our social gatherings; and when affliction's heavy hand is laid upon us, the want of his sympathy will be deeply felt. He will be missed everywhere; for mingling in every walk of life, he cast the effulgence of his virtues over all—exalting and improving all.

Resolved, That we deeply sympathise with the family of the deceased in their affliction, under this dispensation of Divine Providence, and exhort them to look for consolation to Him only who numbereth the hairs of our heads, and suffereth not a single sparrow to fall to the ground without his notice.

Resolved, That as a mark of respect to the memory of our late Rector, we cause the church to be hung in mourning, and that we wear crape on the left arm for thirty days.

Resolved, That these resolutions be published in the Church papers, and that an authenticated copy be sent to the family of the deceased.

Astoria, May 21st, 1849.

Calendar.

MAY.

27. Whit Sunday.
28. Monday in Whitsun week.
29. Tuesday in Whitsun week.
30. Ember Day.

JUNE.

1. } Ember Days.
2. }
3. Trinity Sunday.
10. 1st Sunday after Trinity.
11. St. Barnabas, Apostle.
17. 2d Sunday after Trinity.
24. 3d Sun. after Trinity, and St. John Baptist.
29. St. Peter, Apostle.

Notices.

BOARD OF MISSIONS.—The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the City of New York, on Wednesday, June 20th, at half-past 10 o'clock, A.M.

P. VAN PELT, Secretary.

The chapel of the Church of St. John Baptist, Lexington Avenue, corner of 35th street, Rev. Cornelius R. Duffie, rector, will be opened for Divine Service on Sunday morning next, 27th inst., (festival of Whitsunday.) The hours of service on Sunday, will be half-past 10, A.M., and 5, P.M., and so continue until further notice.

CALVARY CHURCH, WILLIAMSBURGH.—The Rev. Dr. Lewis, of Brooklyn, will, by Divine permission, preach the first quarterly sermon for the above-named congregation, (now worshipping in the Odd Fellows' Hall, near Grand-street,) on Sunday evening next, May 27th. Service to commence at half-past 7 o'clock.

FRENCH CHURCH DU SAINT SAUVEUR.—Divine service in this Church, 68 Duane street, every Lord's day, in French, at half-past 10, A. M.; and in Brooklyn, every Sunday afternoon, at 3 o'clock, in St. Thomas's Church, corner of Bridge and Willoughby streets, (East.)

C. H. WILLIAMSON, Rector, 68 Duane street.

CHRIST P. E. CHURCH, ANTHONY STREET.—Rev. Charles H. Halsey, Rector. Services on Sundays, at 10 1-2 A.M., and at 3 P.M., until further notice.

ST. SIMON'S GERMAN FREE CHURCH, Houston street, between Pitt and Ridge streets; Rev. Thomas Cook, Minister.—Divine service is regularly held in the above Church, every Sunday morning at half-past 10, and at 7 in the evening. Friends of the Church acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday School, which is composed exclusively of German children, commences at 9 A.M., and at half-past 1 P. M. The instruction is imparted in the English language. Teachers are very much needed.

ST. MATTHEW'S P. E. CHURCH, in Christopher street. Divine Service in the Church every Sunday at half-past 10, A.M., and 3, P.M. Seats free.

THE Protestant Episcopal Church of St. Peter, will be open for a third service every Sunday evening, at half-past 7 o'clock, until further notice.

Acknowledgments.

DOMESTIC MISSIONS.—Since his report of May 15th, the Treasurer acknowledges the receipt of the following amounts:

Trinity ch, Plattsburgh, N Y, of which $5 is from Mrs H, and $3 from Mrs E S, $10; St, James, New London, Ct, $25; St John's ch Cumberland par, Lunenburg co, Va, $4 50; a member of St Thomas, Orange co, $7. Total, $46 50.

THOMAS N. STANFORD, Treasurer, 137 Broadway.

New York, May 22d, 1849.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee acknowledges the receipt of the following, since the 15th May:—

Thro' Wm H Hubbard, Esq, R A, Richmond, Va, coll at Walker's ch, Albemarle co, Va, $20; Buck Mountain ch, Buckingham co, Va, Africa, $4; a member of St Thomas' ch, Orange co, Va, $7; a poor communicant, for Constantinople, $50—$81; a pittance for Africa, Simmonsville, R I, $1; S S, Christ ch, Brownsville par, 1st ann payment, ed Anna Cowell, China, $25; do, do, for China, $5—$30; Calvary ch, Tarboro, N C, $14; Trinity ch, Scotland Neck, N C, $25—$39; St Stephen's ch, Ridgefield, Conn, for Constantinople, $5; Trinity ch, Plattsburg, N Y, of which 10c self-denial of a little girl, $6 27; a layman of Baltimore, Md, for Constantinople, $25; a friend to missions, New Jersey, Athens, $4, Africa $4, China $4, Constantinople $4—$16. Total, $203 27.

J. SMYTH ROGERS, Treasurer, No. 2 Park-Place.

New York, May 22d, 1849.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.—The Treasurer acknowledges the receipt of the following sums since date of last report, 9th inst.:—

A lady, by Mrs Capt Proal, $3 80; H R Marshall, $1; coll at Chapel of the Holy Comforter, for books, $8 55; do, for the mission, $18 60; Trinity ch, Southport, Ct, Rev N E Cornell, thro' Stanford & Swords, $15; Mrs Brush, Holy Trinity, Brooklyn, $2; Richard Sill, ann'l, $2; C N S Rowland, ann'l, $2; Chas A Routh, $2; F R Routh, $2; S D Routh, $2; H De Bar Routh, $2; J S Rogers, $2; Miss C Rogers, $2; Miss F M Rogers, $2; S A Remsen, $2; Henry Rogers, $2; Mrs A G, $1; ship Silas Holmes, from box, $4 45; Capt Berry, of ship Silas Holmes, $5; Wm Nelson, $5; D V M Stebbins, $5; J W Hughes, ann'l, 2 yrs, $4; D Perkins, $2; W W Dibblee, $2; A L McDonald, $2; A G V, $20; Trinity ch, N Y, stipend for 6 months, $300. Total, $421 40.

J. DAVENPORT, Treasurer, No. 10 Platt-Street.

New York, May 22d, 1849.

NASHOTA MISSION.—The subscriber respectfully acknowledges the following sums for the use of this Mission:—

From Trinity Church, New Rochelle, $25; from a lady at New Brunswick, $5; an orphan's mite, $10. Total, $40.

WM. H. ASPINWALL.

New York, May 15, 1849.

DR. MURDOCH'S MOSHEIM.

THE subscribers beg leave to inform the Clergy, students of Theology, and others, that they have been appointed by Dr. Murdoch, sole agents for the sale of his edition of Murdoch's Ecclesiastical History, and solicit orders for the work. When five or more copies are ordered, they will be furnished at the lowest rate affixed by the author.

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EVANGELICAL KNOWLEDGE SOCIETY.

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Just published, and for sale,

A TRACT. By the Rt. Rev. Alfred Lee, D.D., on the Right and Responsibility of Private Judgment. 12 mo. 5 cents.

Liturgy and Hymns for Sunday-Schools. 18 mo. 25 cents, bound in Morocco; 12 1-2 cents, in half-sheep.

Three New Works in the Press.

303—3t May 24th.

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THE Subscribers ask the particular attention to their new editions of the PRAYER BOOK which have been got up with great care, regard[illegible] to equal any editions in the market[illegible] and 32mo. sizes are new books, never before offered.

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Turkey extra, bevelled, with clasps,	$5 00
Do. do.	4 00
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Sheep	1 25

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Do do without clasps	4 50
Turkey extra, bevelled with clasps	4 50
Do. do.	3 50
Do. flexible, with clasps	3 50
Do. do.	2 50
Roan, gilt edges	1 25
Do. plain	1 00
Sheep	1 00
Cloth or Sheep	25

TWENTY-FOUR MO.

Velvet, with rich mountings and clasps	6 50
Turkey, ex., flexible, bevelled, colored edges and tooled in gold, with clasps	4 00
Do. do. without clasps	3 00
Turkey extra, flexible, bevelled, clasps	3 75
Do. do. do.	3 00
Do. do. clasps	2 75
Do. do.	2 00
Arabesque, gilt edges,	1 50
Imitation Turkey, gilt,	1 50
Do. plain,	1 25

THIRTY-TWO MO.

Velvet, with rich mountings and clasps	6 00
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Do. do. without clasps	3 00
Turkey, extra flexible, bevelled, clasps	3 00
Do. Do. do.	2 50
Do. do. clasps	2 25
Do. do.	1 75
Imitation Turkey, gilt,	1 50
Arabesque, gilt,	1 25
Arabesque	1 00

PROPER LESSONS.

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Turkey, extra, bevelled clasps	5 00
Do. do.	4 00
Do.	3 50
Roan, gilt,	1 50
Do. plain,	1 25

EIGHTEEN MO.

Turkey extra, flexible, bevelled, clasps,	4 00
Do. do. do.	3 50
Do. do.	2 50
Roan, gilt,	1 25
Do. plain,	1 00

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Containing the Book of Common Prayer and Lessons, bound together.

Turkey extra, flexible, bevelled, colored edges and tooled in gold, with clasps,	6 50
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THE Subject and Spirit of the Christian Minister. A Sermon preached by request in St. Peter's Church, New York, on occasion of the death of the Rev. Hugh Smith, D.D., late Rector. By the Rev. HENRY ANTHON, D.D.

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A FAMILY residing in the country, about ten miles from this city, wishes to engage a Governess who is well qualified to instruct children (five in number) in all the branches of an English education. She must be an Episcopalian. The most satisfactory references will be expected.

Address A. F. S., Belleville, N. J. 301—tf

BRADLEY'S SERMONS.—D. APPLETON & CO., 200 Broadway, have recently published a new edition of—

Family and Parish Sermons, preached at Clapham and Glasbury. By the Rev. Charles Bradley. From the 7th London edition. Two vols. in one, 8vo. $1 25.

Practical Sermons for every Sunday throughout the year, and principal Holidays. Two vols. of English edition in one 8vo. $1 50.

☞ The above two volumes may be bound together in one. Price $2.

The sermons of this divine are much admired for their plain, yet chaste and elegant style; they will be found admirably adapted for family reading and preaching, where no pastor is located. Recommendations might be given, if space would admit, from ministers of various denominations.

The following are a few of the English and American critical opinions of their merit:

"Bradley's style is sententious, pithy and colloquial. He is simple without being quaint; and he almost holds conversation with his hearers, without descending from the dignity of the sacred chair."—*Eclectic Review.*

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Five Hundred Sketches and Skeletons of Sermons, suited for all occasions; including nearly one hundred on Types and Metaphors. By the author of Pulpit Cyclopædia. Large 8vo. $2 50.

302–1t

GENTLEMEN'S HATS—SUMMER STYLE.

WM. H. BEEBE & CO., Hatters, 156 Broadway, New York, and 138 Chestnut-street, Philadelphia, will issue the Summer Fashion for Gentlemen's Hats on Saturday next, the 19th inst. The Hat is manufactured with the utmost care and attention from the Rocky Mountain Silver Beaver; it is of a beautiful color, light, airy, and elegant, and possesses every requisite for a comfortable and durable Summer Hat. 302–2t

SUMMER HATS.

WM. H. BEEBE & CO., Hatters, 156 Broadway, New York, and 138 Chestnut-street, Philadelphia, are now offering an extensive assortment of Summer Hats, of new and fashionable shapes—comprising extra fine and ordinary Panamas, Leghorns, and Straws, in every variety. Also, a new and beautiful Hat for gentlemen, of a dark color, with double brim, very light and desirable. We have received direct from the manufacturers, a new style of Hat, specially adapted for young gentlemen, with double and single brims, called the TREE LEAF HAT, at a very low price.

Dealers are respectfully informed that we can furnish them with a few cases of the Tree Leaf Hats, double and single brims, at wholesale, at such prices as will afford them a large profit.

302–2t

CHILDREN'S SUMMER HATS & CAPS.

WM. H. BEEBE & CO., Hatters, will open on Tuesday next, the 15th inst., three cases of French Goods, selected by Mr. Beebe, in Paris, expressly for our trade. The character and quality of these goods are far superior to anything hitherto offered, and must be seen in order to be appreciated. [illegible] particularly the Ladies, are respectfully invited to call and examine them. Also, a full assortment of Children's and Infants' Leghorn, Straw, Tuscan, and Cactus Hats and Caps, in every variety of style and trimming. 302–2t

APRIL REPORT.—THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, (11 Wall-st.,) have issued during the month of April, 1849, One Hundred and Fourteen Policies, viz.:—To

Merchants & Traders	27	Ladies	5
Manufacturers	13	Teachers	6
Mechanics	11	Farmers	5
Lawyers	4	Public Officers	4
Clerks	11	Steamboat Captains	3
Clergymen	3	Gentlemen	4
Physicians	5	Brokers	3
Agents	4	Other Occupations	6
	78		36
			78

Total Policies issued in April, . . 114

ROBERT. L. PATTERSON, President.

BENJAMIN C. MILLER, Secretary.

JOSEPH L. LORD, Agent.

JAMES STEWART, M.D., Medical Examiner, is at the office daily from 2 to 3 o'clock, (residence, No. 3 Abingdon Square.) 300–tf

PARISH REGISTERS.

A COMPLETE PARISH REGISTER: Printed, Ruled, and Arranged for History, Parishioners, Baptisms, Confirmations, Communicants, Marriages, Deaths, and Offerings, in various styles of binding.

"The Register is what has long been wanted by our Church, and every parish should have a copy."—*Churchman.*

Just published by

STANFORD & SWORDS,

298—tf 139 Broadway.

APRIL REPORT OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK. No. 35 Wall-street.—This Institution, during the month of April, issued One Hundred and One *new* policies, viz.:—To

Merchants & Traders	40	Clergymen	7
Manufacturers	3	Teachers	2
Mechanics	12	Lawyers	4
Clerks	10	Officers in U. S. A.	3
Agents	3	Postmaster	1
Editor	1	Gentlemen	2
Shipmaster	1	Ladies	3
Farmer	1	Other occupations	8
	71		30
			71

Lives insured 101

MORRIS ROBINSON, President.

SAMUEL HANNAY, Secretary.

MINTURN POST, M. D., Physician, at the office daily from 11 to half-past 12 o'clock. 301–tf

BOARDING AND DAY-SCHOOL FOR YOUNG LADIES,

No. 870 BROADWAY.

REV. HENRY DANA WARD, Rector. Assisted by Mrs. Ward, by a resident Parisian Governess, a resident English Governess, and by distinguished Professors.

Young Ladies desirous of pursuing the Modern Languages only, will be charged accordingly.

Application may be made to the Rector personally or by letter.

March 24th, 1849. 294—tf

BOARD IN LONDON. — CLERGYMEN and other persons of retired habits desirous of finding the comforts of home while in the Metropolis, may obtain board and residence for any period of time by application to Mrs. Weston, 19 Penton-Place, Pentonville, London, one mile from the Royal Exchange. And further information to be obtained of Mr. Joseph T. Sanger, No. 72 Livingston St. Brooklyn, or 17 Cedar St. New York, up stairs. 300—8t

PAULDING INSTITUTE, a Boarding School for Boys, at Tarrytown, Westchester county, New York: WILLIAM G. WESTON, A.M., Principal. The Summer term will commence on Monday, April 30th, 1849. Circulars may be had at the office of the Protestant Churchman, 289 Broadway, at the book-store of Messrs. Cady & Burgess, 60 John-street, or of Mr. A. V. Blake, at the drug store of Messrs. A. B. & D. Sands, corner of Fulton and William streets. 296—3m

TO CLERGYMEN AND THEIR PEOPLE.

ALL CLERGYMEN who will send their address to Messrs. Comstock & Co., 21 Courtland-street, (or, after the 1st of May, 57 John-street,) shall be furnished *gratuitously*, for their family use, and for the poor of their people, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realised a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNELL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co.—All religious papers that will publish this a few times, will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonising pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer, Sprains, Erysipelas, Cuts, Bruises, Ear and Tooth-ache. Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Small-Pox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many.* It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it. 292—3m

AYERS' CHERRY PECTORAL.

FOR THE CURE OF COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING-COUGH, AND CONSUMPTION.

THE most distinguished Physicians in this and other countries before whom this preparation has been laid, have bestowed upon it unqualified praise as an article of rare excellence, and one better calculated to cure all forms of Pulmonary disease than any other remedy known.

The Editor of the London Lancet says;—"We can speak with confidence of its intrinsic merit."

Dr. PERKINS, the venerable President of the Castleton Medical College, considers it "a composition of rare excellence for the cure of the most formidable type of disease in our climate—Consumption."

Professor CLEVELAND, of Bowdoin College, writes—"I have witnessed the effects of your Cherry Pectoral in my own family, and that of my friends, and it has given great satisfaction in cases of both adults and children."

Valentine MOTT, M. D., Professor of Surgery, New York city, says:—"It gives me pleasure to certify in favor of this beautiful and truly invaluable remedy in diseases of the Lungs."

Andrew COMBE, M. D., F. R. S., Physician Extraordinary to the Queen of Scotland, writes:—"This new Medico-Chemical adds another proof that the sciences and arts are rapidly advancing in America."

The Rt. Rev. Lord, Bishop of Newfoundland, writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the Cherry Pectoral, and if any medicine can give you relief with the blessing of God, that will."

Prepared by J. C. AYER, Lowell, Mass.; and sold by Rushton, Clark & Co., 110 and 273 Broadway, and 10 Astor House; J. Milhau, 183 Broadway; T. T. Green, 399 Broadway; Dr. Syme, 461 Broadway; S. P. Leeds, Brooklyn; J. D. Nowill, Williamsburg; C. W. Badger, Newark, N. J.; and by Druggists generally throughout the United States.

PRICE 75 CENTS PER BOTTLE.

THE RICHMOND SEMINARY FOR YOUNG LADIES, near Richmond, Staten Island, commenced the Summer Session on Monday, April 30th, under the management of Mr. and Mrs. KELLETT, who confidently present their Institution as worthy of patronage. The beauty and healthfulness of the location, are such as to make it to the Pupil one of the most attractive places in our land.

For board, washing, instruction in all the English branches, Latin, Elementary Music, and Singing in classes, per session of 22 weeks, $90.

Pupils can receive a Musical education, and have the charge for the English course deducted.

A reduction made to daughters of Clergymen.

Pupils can enjoy the advantages of Sea-bathing.

The Seminary can be reached from New York in one-and-a-half hours, by taking the Staten Island boat from South Ferry. The Richmond stage meets the 9 and 4 o'clock boats, and brings passengers to the gate of the Institution.

Circulars, with references, and further particulars, may be obtained of the Misses Cumming, Professors of Music, 693 Broadway; Mr. Benedict, 5 Wall-street, New York; or Mr. and Mrs. Kellett, at the Seminary.

301–4t R. DAYTON, Principal.

FINE WATCHES, JEWELRY AND SILVER WARE.

THE Subscriber is selling all descriptions of fine Gold and Silver Watches, Jewelry and Silver Ware, at retail, very low.

Fine Gold and Silver English Patent Lever Watches. Gold and Silver Detached Levers and Lepine Watches. Fine Gold Guard, Fob and Vest Chains. Gold Guard Keys, Fob Keys and Seals. Gold and Silver Pencils, and Gold Pens. Ladies' Bracelets, Gold Lockets and Thimbles. Ladies' and Gentlemen's Breast Pins. Sterling Silver Spoons, Cups, Forks, Gold Spectacles, etc. Gold Watches as low as $20 to $25 each.

Watches and Jewelry exchanged. All watches warranted to keep good time or the money returned.

Watches, Clocks, and Jewelry repaired in the best manner, and warranted, at much less than the usual prices.

GEORGE C. ALLEN,

Importer of Watches and Jewelry,

Wholesale and retail, 51 Wall st., up stairs.

269-6m.

ASTORIA INSTITUTE FOR YOUNG LADIES.

THIS INSTITUTION FOR IMPARTING a thorough education in its various departments, will be continued under the instruction and superintendence of Mrs. H. R. Owen, (formerly Miss Darling) the late assistant teacher. Mrs. O. takes the place of Principal under the full commendation of the Trustees, and with the confidence of doing justice to the pupils committed to her care.

The summer term will commence on Wednesday, the 16th of May.

Application to be made at the Institute or by letter addressed to HARRIET R. OWEN.

Astoria, Long Island. }
April 28th, 1849. } 300—3t

EDUCATION.

MR. AND MRS. HUNTSMAN will receive pupils at any period of the ensuing Spring and Summer. Their desire being to make their School as like home as is possible, and to combine city advantages with a residence in the country, no pains will be spared to render their pupils happy, and to facilitate their improvement.

Terms—including *all* expenses, except Music, which is regulated by the Professor employed—$250 per annum, payable half in advance.

Easy access may be had to Flushing twice each day, by steamboat or stage, from the foot of Fulton-street, or No. 340 Pearl-street.

Circulars may be had at the office of this paper.

Flushing, L. I., March, 1849. 295–4m.

MRS. HUNTER, OF THE ASTORIA INSTITUTE, will remove her School from Astoria, Long Island, to 201 Twenty-second street, (Lenox Place,) New York, on first of May.

For application, address Mrs. Hunter, Astoria, Long Island, till first May. After that time, address as above, in New York. Circulars may be had at Mr. Carter's bookstore, 285 Broadway, and at Mr. Raynor's, 76 Bowery, New York.

POETRY.

MORNING HYMN.

BY THE REV. A. GRAY.

THE light of the morning,
At heaven's command,
Now comes forth adorning
The water and land.
Awake, then, my spirit,
Rejoice in the Lord,
'Tis thine to inherit
His work and His word.

My God and Creator,
Thy presence I own,
Thou Sov'reign of nature,
I bow at Thy throne.
Thou King of all glory,
I give what I can,
I humbly adore Thee,
Redeemer of man.

Thine eye cannot slumber,
And therefore I rest,
Thy gifts none can number,
And therefore I'm blest.
For life and duration,
Renewal of days,
For care and protection,
Thy name I will praise.

My God! do Thou hear me,
And give me this day
A spirit to fear Thee,
And walk in Thy way.
A spirit forgiven,
Rejoicing in love,
Whose light is from heaven—
Whose hope is above.

EVENING HYMN.

BY THE SAME.

THE ev'ning closes round me,
The work of day is done,
Away all thought of care,
Be this the hour of prayer;
Go to thy ark of rest,
And be thou blest,
My soul.

Lord of the highest Heavens,
Thou only Hope of earth,
My feeble praise I bring,
And of Thy mercy sing.
I humbly bow the knee
Here unto Thee,
My God.

The sin I have committed,
The good I've left undone,
To Thou, my God, forgive,
And bid Thy servants live,
According to Thy will,
To serve Thee still,
My Lord.

On Thee my all reposing—
I end another day;
My soul and body keep,
Till I, refresh'd with sleep,
To view again, shall rise,
In earth and skies,
Thy hand.

FAMILY CIRCLE.

THE SAILOR BOY AND HIS BIBLE.

At a village in Warwickshire, England, a few pious people were in the habit of meeting at an early hour on the Sabbath day for prayer and praise. ... these meetings, a Christian female observed a poor sailor sitting by the way-side, with his Bible and his hymn-book in his hand, as if waiting for the time of divine worship. She invited him to her house, when he gave the following account of himself and his Bible:

He was born in America; at twelve years of age he left home. A father's and a mother's tears were unheeded. He embarked on the wide ocean, and soon met with many dangers from tempests, and battles with the enemy. One night a dreadful storm arose, and the ship became unmanageable, and in the morning an awful scene presented itself; every person on board had been swept away by the waves breaking over the ship, and he found himself the only living person upon a vessel going to pieces!

The poor boy, finding that he must leave the sinking vessel, put as much money in the pocket of his jacket as he could. He had likewise a treasure, which, though he was ignorant of its real worth, yet he prized as having belonged to his mother—it was a Bible. When he left home, at twelve years of age, he determined to take something that should put him in mind of her. He had, as he said, no love for the book, and but little knowledge of it: but it was his mother's.

Where is the boy whose heart does not melt in tenderness when he thinks of his mother? In the hours of sickness or of sorsow, the love and faithfulness of a mother are very dear to the heart.

Our sailor, in all his wanderings, had preserved his Bible; it was a small one, and he easily kept it within the bosom of his jacket. Having made this preparation, and judging that the wreck could be no longer a place of safety, he committed himself to the waves, hoping to be able to swim to the land; but, alas! land was very far off. He continued swimming for a long time, but finding the treasure he had about him added greatly to his fatigue, he cast away his Bible, which, notwithstanding his wish to preserve it, he thought he could most easily do without.

"Yes," said he, when mentioning the circumstance—"yes, I threw from me the Bible; I cast it into the waters, being sorry only because it had belonged to my mother; I knew it not as containing the pearl of great price. But though I had thus far lightened myself, the money still weighed rather heavily; yet, being unwilling to part with it, I tried all my strength, and continued swimming. After some time, when I must have made considerable way, I turned to see whether my Bible was in sight, though I could not suppose it possible, even from the distance, and thought, indeed, that it had sunk into the waters; but to my great surprise, I found it borne up by a wave, and now close to my shoulder. My very heart thrilled with joy. I seized my precious book, and could not help crying out, 'O, my Bible! so you would not leave me, though I cast you away; well, then, come what will, you and I will never part.' Gladly did I put it into my jacket, and then emptied my pockets of my money, which, being the greater part of it silver, was bulky as well as heavy."

At length he reached a rock, which raised its head just above the water; upon this he scrambled, thankful to rest his weary limbs upon it. A few crumbs of biscuit, which he had in his pocket, although soaked, afforded him a scanty, but welcome, refreshment. His Bible, so wonderfully preserved, became, in such circumstances, still dearer to him; he carefully pressed out the water, and opening it, these words met his eye, and fixed his attention, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

He stretched himself upon his rocky bed; sleep weighed down his eyelids, and tired nature sunk to rest; but the words still seemed sounding in his ears. He was afraid the merciful Saviour would, in his case, cease to be merciful.

His situation was dangerous in the extreme, but the Lord heard his cry, and sent him help. A ship hove in sight, bound on her homeward voyage to Liverpool. What now was his joy! with what anxiety did he strain his eyes to watch the coming vessel! and with what dread did he think of being passed unseen! A fresh breeze had sprung up, and the vessel was going very fast through the water. He had passed two long days here, and was suffering from raging thirst. He had scarce strength enough to wave his handkerchief. Happily, it was perceived. A boat was sent off, and he taken on board the vessel.

Now, rested and refreshed, he soon regained his strength; and with a grateful heart poured forth his thanksgivings to God, and renewed vows ever to be the Lord's. At length he was landed safe at Liverpool, and was now pursuing his way to London.—*London Teacher's Offering.*

From the Southern Presbyterian.

THE MOTHER'S LAST LESSON.

BY MISS C. W. BARBER.

"Will you please learn me my verse, mamma, and then kiss me, and bid me good night?" said little Roger L——, as he opened the door, and peeped cautiously into the chamber of his sick mother; "I am very sleepy, but no one has heard me say my prayers."

Mrs. L—— was very ill—indeed her attendants believed her to be dying. She sat propped up with pillows, and struggling for breath—her lips were white—her eyes were growing dull and glazed—and her purple blood was settling under the nails of the cold, attenuated fingers. She was a widow, and little Roger was her only—her darling child. Every night he had been in the habit of coming into her room, and sitting in her lap, or kneeling by her side, whilst she repeated passages from God's Holy Word, or related to him stories of the wise and good men, spoken of in its pages. She had been in delicate health for many years, but never too ill to hear little Roger's verse and prayers.

"Hush! hush!" said a lady who was watching beside her couch, "Your dear mamma is too ill to hear you to-night!" As she said this, she came forward, and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his little heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying mother caught the sound. Although she had been nearly insensible to everything transpiring around her, the sobs of h... er darling aroused her from her stupor, and turning to a friend, she desired her to bring her little son, and lay him in her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of his dying mother. Alas, poor fellow! How little did he realise then the irreparable loss which he was soon to sustain!

"Roger, my son, my darling child," said the dying woman, "repeat this verse after me, and never, *never* forget it: '*When my father and mother forsake me, the Lord shall take me up.*'" The child repeated it two or three times, distinctly, and said his little prayer. Then he kissed the cold, almost rigid features before him, and went quietly to his little couch. The next morning, he sought, as usual, his mother, but he found her stiff and cold—a corpse wrapped in the winding sheet, and ready for the grave.

That was her *last lesson.* He has never forgotten it—he probably never will. He has grown to be a man—a *good* man—and now occupies a post of much honor and profit in Massachusetts. I never could look upon him, without thinking about ... tifully exhibited by h... It was not misplaced—the Lord *has* taken her darling up.

My little reader, if you have *God for your friend* you need *never, never* fear. Father and mother may forsake you, the world may seem to you like a dreary waste, full of thorns, and pit-falls, but He can bring you safely through trials, and give you a golden harp, and snowy robe, like those the justified wear in Heaven. He can even surround your death-bed by angel visitants. "He is all-powerful, an ever present help in time of trouble." Will you not then seek His friendship? This you can never gain unless you keep His commandments. "*If you love Me,*" said the Saviour, "*keep My commandments.*" *Do you* keep these? Do you not only "abstain from evil," but from the slightest "appearance of evil?" These are solemn and soul-searching questions. If you are compelled by truth to answer them in the negative, will you not change your course, and begin to-day to live for God? Perhaps some very *little* boy or girl may read this story of little Roger, and turn away from the reflections here at the close, saying, "I am too young to become a Christian yet—by-and-bye I will keep all of God's commandments, and be *very good* indeed." My little friend, you are not too young to die. Perhaps you may not live to fulfil your design of becoming a Christian in some future hour. Better begin *now!* Trust me when I say to you, *you are not too young.* This world is a wide one, and it is full of wickedness. God has called it in the Bible, His vineyard, and He calls continually for laborers to come and work in it. Would *you* not like to work for a master who will pay you with the gold of a happy heart in this world—yea, "in the life to come," will give you a place close to His great white throne, in that beautiful world, the glories of which "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive." Or will you work for that wicked one, who will pay you with groans, and gnashing of teeth, and "everlasting burnings?"—who will delight in making your path in this life full of bitter memories, and in the "life to come" terrible indeed! I am very earnest in this important matter, and I wish you to become so too. I wish you to make a wise choice *now;* one that you will not regret having made, throughout the endless ages of eternity. You cannot be an *idler,* young though you may be. If you do not work *for God,* believe me you are working *for Satan.* What a fearful thought!

PREMATURE EDUCATION.

That the education of children should not be forced, like lettuces in hot-houses, is becoming a popular idea. The more haste, in such business, the worse speed. We find the following opinions of learned authorities on this important subject:

Of ten infants destined for different vocations, I should prefer that the one who is to study through life should be the least learned at the age of twelve.—*Tissot.*

Intellectual effort, in the first years of life, is very injurious. All labor of mind which is required of children before their seventh year, is in opposition to the laws of nature, and will prove injurious to the organisation, and prevent its proper development.—*Hufeland.*

Experience demonstrates that of any number of children of equal intellectual powers, those that receive no particular care in infancy, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commenced earlier and read numerous books when very young.—*Spurzheim.*

Dr. Adam Clarke was a very unpromising child, and learned but little before he was eight or ten years old. But at this age he was "uncommonly hardy," and possessed bodily strength superior to most children. He was considered a "grievous dunce," and was seldom praised by his father except for his ability to roll large stones—an ability which I conceive a parent should be prouder to have his son possess, previous to the age of seven or eight, than that which would enable him to recite all that is contained in all of the manuals, and magazines and books for infants that have ever been published.—*Dr. Brigham.*

If a parent was seen urging and tempting and stimulating his child to the performance of an amount of labor with legs and arms, sufficient to tax the health and strength of a full grown man, all the world would cry, "Shame upon him! he will cripple his child with excessive work." Yet everybody seems to think, that though the limbs of children cannot, without injury, be urged and tasked to do the work of man's limbs, yet that their brains may be tasked to any degree with impunity. What is there in the brain and its powers essentially differing from the leg? Nothing whatever. But people seem to look upon the brain as some mystical, magical something or other, which is exempt from the ordinary laws which govern all the other organs of the body. The principal business of a child's limbs, is to grow and acquire strength. Thought, reflection, study—these constitute the natural work of man's brain—as ploughing and sowing are the natural work of a man's limbs.—*Dr. E. Johnson.*

MISCELLANEOUS.

From the Episcopal Recorder.

In prosecuting an argument against an established Liturgy, the Rev. Dr. Miller presents the following case as an illustration of its want of adaption to the diversified circumstances and exigencies of life:

"Not long since, in one of the steamboats belonging to a passenger line between New York and Philadelphia, there was a young lady of respectable connections, and of highly interesting personal character, who, in the course of her passage on the Delaware, fell into the river, and was with great difficulty rescued from drowning. She was, however, finally taken from the water and brought back to the boat in a state of entire insensibility. After half-an-hour spent in deep anxiety and distress respecting her, and in the laborious use of every restorative effort, animation was happily restored. When she regained her consciousness, a deep religious sentiment, for which she had long been remarkable, prompted her earnestly to beg those around her to unite in returning thanks to God for her happy deliverance. It was known that there was an Episcopal clergyman on board the boat; and he was requested to descend into the cabin, and to conduct such a service. He declined acceding to the request, on the plea that there was not in his Prayer-book any office adapted to meet the case, or the expectations and wishes of the group who made the request. The consequence was, that a pious friend, who had been long accustomed to lead in extempore prayer, attended, and led the sympathizing, grateful circle in a most solemn and acceptable thanksgiving service.

"If I know my own heart, I abhor the thought of employing the weapon of ridicule ... to expect such forms to be provided for all supposable cases. But, in all sincerity and respectfulness, I must regard as essentially defective a system which, while it does not, and acknowledges that it cannot, provide for all cases which may arise, yet frowns upon all the prompt and voluntary provision which the dispensations of Providence demand, and which heart-felt piety, and habitual communion with God may be ready to furnish."

As an offset to the above, which appears without any voucher for its correctness, unless the Rev. Dr. is to be regarded as witness in the case, which is by no means probable, we draw the following statement from the columns of the New York Observer, a paper of his own denomination. We have yet to learn the source of frowns on the beautiful exhibition which it affords of the voluntary provision which heart-felt piety furnished to meet the demands of a signal and singular dispensation of Providence, and the argument will be quite as conclusive on the one side, with its attested illustration, as it is on the other, with what to us seems rather apocryphal:

Messrs. Editors—I have read with interest your notices of the death and burial of the late Rt. Rev. Bishop Moore, of Virginia. No eulogy from so humble an individual as myself can add anything to the estimation in which he was held by the public—yet I have long owed him a debt of gratitude which I would repay by any means in my power. I must therefore solicit the privilege of recording in your valuable paper a scene of danger and distress, in which the Rev. Richard C. Moore was made the instrument, in the hands of God, of saving myself and nine other persons from a watery grave.

Many years ago, before the bridges were built over the Hackensack and Passaic rivers, it was customary when a drove of cattle arrived from the eastward for the Philadelphia market, to transport them from Whitehall to Elizabethtown point, and on such occasions, all the ferry boats, six or seven in number, were collected, in order that the drove might be transported at one and the same time. It was on such an occasion, on the 9th day of April, 1793, that I took a passage in one of the Elizabethtown ferry boats, in which ten or eleven oxen completely filled up the hold. There were on board the boat eight male and two female passengers, and the boatman, named Hiram Hatfield. The wind was blowing so violently at S. W., and a strong tide of ebb, that all the boats which preceded us thought it dangerous to keep the ship channel, and therefore steered immediately across the North river, in order to gain the shoal water to the west of Gibbet Island. But our captain, more ambitious and adventurous, determined to avail himself of the strength of the tide in the ship channel, and in that way outrun his competitors. We had proceeded down the bay to a point between Robin's Reef and Yellow Hook, on the Long Island shore, when the turbulence of the waves was so great, and the boat rolled so heavily to leeward, that much water was taken in over the gunwale, and the oxen occupied the hold of the boat so entirely, that no access could be had to the well, where a scoop was ordinarily used to free the boat from water: the consequence was, that the boat soon became water-logged, and not answering her helm fell into the trough of the sea. In order to bring her head to the wind, the foresail was lowered, but without effect; and an abortive attempt was made to put her before the wind and run back to the city; so that we then lay at the mercy of the wind and the wa... ves, drifting rapidly towards the Narrows. A... n attempt was then made to free the boat of the oxen, and those to windward were cut loose, which only hastened the sad catastrophe—for the oxen, unable to keep their feet, sunk down to leeward, and the water then made a complete cascade over the gunwale. It now became evident that the boat would fill, but we had no apprehension that any part of her would sink—not knowing that there was any quantity of ballast under the floor of the cockpit; but as soon as the water had reached that part of the boat, it began to settle rapidly, and most of the passengers rushed forward to the forecastle; I myself ran to the mainmast, and was in the act of ascending by the hoops of the mainsail, which was still hoisted, when one of the female passengers, a stout, athletic person of about my own weight, caught me round the neck, and held me with such a death-like grasp, that she broke my hold of the hoops, and we both plunged into the billows. My situation at that moment appeared without any ray of hope; to unclasp her hands it was impossible; but through the kind providence of God, I was enabled to thrust them over my head, and I immediately rose to the surface and found a barrel of oil about twenty feet to leeward of the boat (as to the tide) by which I sustained myself; but in a moment the woman, whom I had left eight or ten feet under water, and whose face I had never expected to see again, rose by my side, (by reason of the quantity of air in her clothes,) and again attempted to grapple me; but dreading such a dangerous contact, I resigned the barrel to her, and swam to the head of the mainmast, and straddled the gaff of the mainsail, which was still hoisted, holding on by the halyards. I had not a moment's time to look round for my fellow-passengers, for I felt a youth of about twelve or fourteen years clinging to my feet, whom I drew up and placed before me on the gaff. It was the son of a Mrs. McLean, who had lived at Whitehall slip. As soon as he could speak, he enquired eagerly for his mother—but in looking round I found that she was missing! and I afterwards learned that she had tied herself to the leeward tackle, to prevent being washed overboard, and attempted to tie her son also; but he made a successful resistance. In looking round for my other companions in affliction, I found that our brave boatman had secured six of them on the bow of the boat, not more than four feet of which was above water. Placing himself on the outside of the shivering group, with the boat rope in his hand, as often as one or other of them was washed off by the violence of the waves, he would leap off and restore them to their narrow and precarious resting-place. The woman whom I had left at the barrel of oil, had been driven by the wind within reach of the mainmast, and seizing hold of the block, she clung unto it until she was finally rescued.

We had drifted down below the watering place, (now the Quarantine ground,) and not a rag of sail could be discovered on the whole expanse of the bay, that could afford us relief, except the Staten Island ferry boat, which was three or four miles to leeward, and we knew not that our situation was discovered by those on board. For forty-five minutes we had been alternately drenched by the water, or pierced by a cold wind, until our bones were benumbed, and our hearts given up to despondence, for the danger was every moment increasing, and the evening closing in. At that fearful moment, that all-seeing and merciful Being, without whom not a sparrow falleth to the ground, sent Bishop MOORE, as an angel of mercy, to save us from a watery grave!

He and his lady had taken passage in Vanduzer's Staten Island ferry boat, navigated by one young man, having in tow a skiff with two men returning from market. Yielding to the heart-touching appeals of the Bishop, these men consent... to encounter the wind and w... ed directly towards us, with the ma... ntleman (being familiar with the ... ent of the boat, from his pastoral location o... the island,) undertook to assist in plying t... boat to windward under press of sail, in w... ich he exercised the skill of a sailor, unite... d to the benevolence of a Christian—not w... thout hazard of their own lives. The sail-bo... at arrived first within hailing distance, and ... passing under our lee, our deliverer stood on the forecastle, with a handkerchief bound r... und his head, and waving his hand, he excla... imed, "*Hang on, my dear souls, a few mome... nts longer, and we will be there for your deli... verance!*" While the sail-boat was making another tack to gain the windward side, th... e skiff had reached the leeward, and directed their attention to the woman at the head of the mainmast, who was in the greatest danger—... but from her helplessness, the skiff filled in a... tempting to get her in, and their own safety d... epended on keeping hold of the mast. At tha... critical moment, the sail-boat gained a posi... tion which enabled them to rescue every soul, except Mrs. McLean, who at that time was f... fteen or twenty feet below the surface.

When we arriv... ed on board the boat of our deliverers, we fou... nd the cabin shoe-deep in water, from which, on account of the motion of the boat, it was impossible for Mrs. Moore to secure herself; and it is probable she then laid the foundation of the disease of which she died not long afterward.

We were then conducted back to Mr. Vanduzer's ferry, where through the active benevolence of Bishop Moore, and the hospitality of Mr. Vanduzer's family, we were made as comfortable in body as our circumstances rendered possible; and then Bishop Moore endeavored to improve our calamity and deliverance to the salvation of our souls. He animadverted on the extreme danger in which we had been involved—the hopelessness of our situation for near an hour, and the feeble and unlooked-for means which God had employed for our deliverance. "For his own part," he said, "the kind providence of God, in our deliverance, appeared as manifest as if a hand had been stretched out from heaven, and taken us by the hairs of our heads."—And then with a most impressive appeal to our hearts and consciences, he said, "Does not this demand a sacrifice of heartfelt praise and gratitude to your Maker and Preserver? and will you not unite with me while I endeavor to address the throne of grace in your behalf?" To this we feelingly assented, and were all, by his example, instantly on our knees, when the *man of God* poured out his heart in a prayer so tender, devout and appropriate, that our hearts must have been harder than the nether mill-stone had they not melted with sorrow for our sins, and gratitude for our deliverance.

A short recital appeared in one of the city papers at that time, of the casualty, with a tribute of praise and gratitude to Bishop Moore—which has probably been forgotten by all those who then read or heard it; but although nearly a half-century has elapsed, the impressions then made on my heart have never been effaced, and the name of Bishop Moore has never failed to call on my remembrance my deliverance from a watery grave, and my able and estimable deliverer!

WILLIAM STEELE.

BEDOUIN FAITHFULNESS.—The wildest robber of a Bedouin tribe will never violate the laws of hospitality to a guest who has once tasted of his salt. In Prince Mahommed's history we have an example of the strength of this bond. Yaa-koop, the son of El Says Es-Sufter, having adopted a predatory life, excavated a passage one night into the palace of Dirkhem, the governor of Seestars, and after he had made up a convenient bale of gold and jewels, and the most costly stuff, was proceeding to carry it off, when he happened to strike his foot against something on the floor. Thinking it might be a jewel of some sort or other, he picked it up and put it to his tongue, and to his great astonishment found it to be a piece of rock-salt. Thus tasting the salt of the owner, his avarice gave way to his respect for the law of hospitality, and throwing down the precious burden, he left it behind him, and withdrew empty-handed to his habitation.

The treasurer of Dirkhem repairing on the following day, according to custom, to inspect his charge, was equally surprised and alarmed at observing that a great part of the treasures and other valuables had been removed; but on examining the packages which lay on the floor, his astonishment was not less to find that not a single article had been conveyed away. The singularity of the circumstance induced him to report it immediately to his master; and the latter, caused it to be proclaimed throughout the city that the author of the proceeding had his free pardon, and further announced that on his repairing to the palace he would be distinguished by encouraging marks of favor. Yaa-koop availed himself of this invitation, relying upon the promise, which was fulfilled to him, and from that period gradually rose in power, until he became the founder of a dynasty.

From the New York Evening Post.

POOR RICHARD'S ALMANAC.

The only complete collection of this celebrated almanac, of which there is any knowledge, and beyond a doubt the only one now in existence, is in the possession of John Doggett, jr., of this city. It is about four years since Mr. Doggett commenced his researches for these memorable records of Franklin's learning, wisdom, and wit; and in prosecuting them, he has visited most of the public literary institutions in the country, and conducted a very extensive correspondence besides. He has now one complete sett, commencing with the year 1733, and continuing until Franklin's connection with it terminated, in 1758, about twenty-five years.

The wonderful popularity of the thoughts of Poor Richard, will be readily comprehended by those who are familiar with the wonderful wisdom, sagacity, and wit, which the author has compressed in his brief and simple sentences. So many years has elapsed since any collection of them have been laid before the American people, that we feel we shall oblige many of our readers by selecting from among them some which have been least hackneyed by quotation. The selections we offer have been made from the entire series, embracing a period of twenty-five years, and one or more from the almanac of each year:—

Take this remark from Richard poor and lame,
Whate'er's begun in anger ends in shame.

Some men grow mad by studying much to know;
But who grows mad by studying good to grow?

If pride leads the van, beggary brings up the rear.

He that would live at peace and at ease,
Must not speak all he knows, nor judge all he sees.

He that can travel well afoot keeps a good horse.

The worst wheel of the cart makes the most noise.

Against diseases here the strongest fence,
Is the *defensive* virtue, Abstinence.

Nothing humbler than ambition when it is about to climb.

The discontented man finds no easy chair.

When prosperity was well mounted, she let go the bridle, and soon came tumbling out of the saddle.

The master's eye will do more work than both his hands.

A change in fortune hurts a wise man no more than a change in the moon.

He that hath a trade hath an office of profit and honor.

A false friend and a shadow attend only when the sun shines.

Plough deep while sluggards sleep,
And you will have corn to sell and to keep.

If you would not be forgotten as soon as you are dead and rotten, either write things worth reading, or do something worth writing.

Nothing dries sooner than a tear.

Great talkers, little doers.

The favor of the great is no inheritance.

If a man could have half his wishes, he would double his troubles.

If you would keep a secret from an enemy, tell it not to a friend.

CHARCOAL SKETCHES.

A day or two since, being in the office of Mr. Sherman, the Warden of the House of Correction, we were invited to visit the jail, to see some sketches made with charcoal upon the walls of the cell, by an individual who was recently confined there, awaiting his trial. He was a young man, by the name of M. N. Nichols, and was from New York State. He was charged with stealing, and has since been tried, convicted, and sent to the State Prison for two years. He committed the crime for which he is now atoning when under the influence of intoxicating drink; and while in jail seemed to feel keenly the disgrace he had brought upon himself and friends.

One day, near the close of his confinement there, he requested as a favor, that he might be furnished with a piece of charcoal. His request having been complied with, he sketched upon the rough white-washed walls, in a few hours, some twenty or thirty heads and figures, nearly covering the walls on two sides of his cell. Some of them were remarkably well executed, and the heads, in particular, are strikingly expressive. One set, of three figures, conveys a moral lesson which could be advantageously studied for hours. And we could but wish, while looking at them through the grated door of the cell, that the lessons there taught might be read by many who are pursuing a course similar to that which brought this young man to his present deplorable condition.

The first figure of this group is that of a bright boy, with his hoop in one hand and the driving stick in the other, childishly, innocently and happily pursuing the sports of youth, without a care or thought of the distant future. The next figure is that of a young man, whose excellent form, neat attire, and intelligent countenance bespoke one who might command the attention of the wise and good. The last figure is that of a person shabbily dressed, with hair uncombed, standing behind the grated door of a prison's cell. Directly over the second figure were the words, "*What I once was!*" and over the last, "*What I now am!*"—*Cambridge Chronicle.*

ANECDOTE OF ROWLAND HILL.—The following fact (of which the writer was a witness) may afford a necessary caution against placing an *implicit* dependence upon dreams. A candidate for admission to church membership, under the Rev. Rowland Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the gospel, related a dream, by which he had been affected, and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill said, "We do not wish to despise a good man's dreams, by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake.*"

THE HOLINESS OF THE CHURCH.—The holiness of the Church is the aggregate holiness of its members: it can be nothing else. The body is the aggregate of all its parts; the Church is the blessed company of all faithful people; the righteousness of the Church is their combined righteousness. And the holiness of the Church, at any time, is to be estimated according to the number of true servants of God that is contained within her pale; and according to the progress they have individually made in personal holiness. I insist the more strongly on what may seem to many a point perfectly obvious, because there are not wanting those who seem to consider membership in the Church as synonymous with holiness. They appear to regard the Church as a vague, intangible, mysterious something, in which is deposited a fund of righteousness, out of which every one who receives her sacraments is entitled to draw. Yea, according to Romish doctrine, there is a superfluity of righteousness somewhere in the Church, which may be dispensed by her ministers, on certain terms, to delinquent members. But we have not so learned Christ or the church. There is an institution called the Church; but it is constituted of members, and could have no existence without its members, no more than a body could exist without its various parts. And so far from individuals receiving out of the righteousness that there is in the Church, every member is expected to add to it by his own personal holiness. There is, indeed, a fund of righteousness treasured up for us; but it exists not in the Church, but in Christ Himself; and nothing but faith,—personal faith in Christ, and not in the Church,—can open to any man that treasury of heaven's grace. And a man can show that he has that faith only in one way—by exercising himself unto godliness; by following after holiness, without which no man shall see the Lord; by cleansing himself from all filthiness of the flesh and spirit, and perfecting holiness in the fear of God.—*Hassard's Sermons.*

BAPTIST THEOLOGY.—A writer in the Mississippi Baptist makes the following singular statements. We trust that the description is not applicable to any very large portion of that respectable denomination. If it be, their creed is surely a very short one.—*Presbyterian Herald.*

"It seems that to believe immersion to be the only baptism, the necessity of the Spirit's operation upon the heart of a sinner, and restricted or close communion, is all the Baptist churches require. I frequently hear brethren hold forth from the sacred desk, the sovereignty of God, and contend for the old-fashioned doctrine of election; while another brother will preach Arminianism, either denounced the doctrine of election, or so explaining it away as to destroy every old-fashioned view of it. Perhaps, these brethren may be members of the same church, and labor successfully together for the salvation of souls. It is remarkable, that we have so many Arminian preachers, or as some call them, 'soft preachers,' when most, if not all, our standard works, together with our religious periodicals, teach an opposite doctrine. What will the end be?—will a difference in doctrine, that has obtained within the last twenty years, be always tolerated? or, if moved against, have the Calvinistic portion of the denomination power to correct it? I think not; for, as much as it may be regretted, (a departure from original landmarks) those Baptists who may be classed as Arminians are in my opinion by far the most numerous."—*West. Episcopalian.*

EVIL COMPANY.—The following beautiful allegory was translated from the German:—

Sopronious, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it."

The father took in silence a red coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and behold her beautiful white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said the father, "you see, my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

THE FRANKING PRIVILEGE.—Mr. Cist, the editor of the Cincinnati Advertiser, gives the following fact, which is only one among a thousand of the same kind, going to show that the franking privilege should be abolished:—

"It is within my knowledge that a Senator from one of the Western States has franked, during the last session of Congress, packages of books and pamphlets to *a single post office,* weighing, as ascertained by the postmaster, *one hundred and ninety-six pounds.* Among these, was the Congressional Globe, in four volumes, bound. This exceeds the impudence of Senator Black, of Mississippi, who, in 1835, franked from Washington city home, a complete set of the Waverly Novels, in twenty-eight volumes, and weighing thirty-five pounds, as public documents."

In addition to the above, it should be generally known, that most of the numberless volumes and documents given by members of Congress to their leading constituents are printed or purchased at *the public expense*—thus, not only burdening the mail, but, for selfish purposes, imposing a direct tax on the people of several hundred thousand dollars annually!

SCIENCE AND ART.

MEDICAL DISCOVERY.—It has been ascertained that the true source of scorbutic disease, as it shows itself in our ships and prisons, is the want of potash in the blood; that salted meat contains little more than half the potash in fresh meats; and that, while an ounce of rice contains only five grains of potash, an ounce of potato contains 1,875 grains, which accounts for the great increase of the disease since the scarcity of the potato. In patients under this disease, the blood is found to be deficient in potash; and it has been ascertained by repeated experiments, that whatever be the diet, such patients speedily recover if a few grains (from twelve to twenty) of some salt of potash be given daily. Lime-juice is regularly ordered in the navy, as a specific for the disease, and the reason of its efficacy is not the acid, but the amount of potash, being 846 grains in an ounce. On these facts, it seems possible to found a slight, but very salutary improvement in the navy. Let a portion of tartrate of potash be ordered regularly to be mixed with the lime-juice that is given out for use; and let arrangements be adopted for boiling the salt meat in steam. A large portion of the salt would thus be eliminated, and the food made more wholesome. A similar course might be adopted in work-houses and prisons. If so simple a remedy is in our hands, it is criminal to neglect it.

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MRS. DUGAN, 614 Broadway, widow of the late James C. Dugan, appeals to the kindness of the friends of her deceased husband, and respectfully solicits their countenance in the effort she is making to sustain and educate her fatherless children.

By the advice of friends, she has made arrangements to continue the business of her late husband, as an undertaker, and will be prepared to execute all orders confided to her with promptitude. A suitable agent and undertaker, (Mr. Mace, already known to community,) will attend on her behalf, all funerals that may be placed under her direction, and she earnestly asks for so much of patronage as may enable a widowed mother properly to rear her children.

New York, Nov. 1, 1848.

The undersigned having been made acquainted with Mrs. Dugan's arrangements to continue the business of her late husband, cordially commend her and her undertaking to the kindness of the community.

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